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GEORGE RIDDING

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GEORGE RIDDING

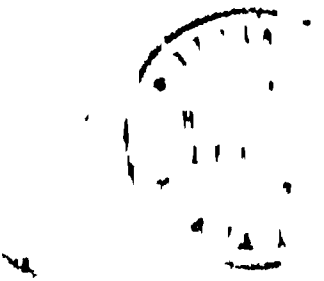
SCHOOLMASTER AND BISHOP

FORTY-THIRD HEADMASTER OF WINCHESTER, 1868–1884

FIRST BISHOP OF [illegible] 1884–1

'I will go forth in
the mention of Th

God . . . will



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GEORGE RIDDING

SCHOOLMASTER AND BISHOP

FORTY-THIRD HEAD MASTER OF WINCHESTER, 1866—1884

FIRST BISHOP OF SOUTHWELL, 1884—1904

BY

HIS WIFE
LADY LAURA RIDDING

'I will go forth in the strength of the Lord God : and will make mention of Thy righteousness only'

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TO ALL WHO LOVE

THE COLLEGE OF S. MARY WINTON

AND

THE DIOCESE OF SOUTHWELL

My Love among the lilies walks,
In Paradise;
The sunshine of God's Presence lights
His happy eyes.

I wander lonely on the Earth;
And snowdrops nod,
Tilted by ice-blasts, round my feet
With sorrow shod.

The same Good Shepherd tends us both;
And one glad day
He'll pasture me beside my Love,
No more to stray.
For this I hope, I wait, I pray.

PREFACE

In November last a beautiful monument was placed in Southwell Cathedral, in loving memory of the first Bishop of the Diocese, by his diocesan and other friends and by his Wykehamical sons.

The kneeling statue (a strikingly true likeness, sculptured by Mr. F. Pomeroy, A.R.A.,) seems instinct with the spirit of prayer, the source whence the Bishop drew the strength in which he accomplished his life's work. This biography has been written in the hope that it may inspire others to imitate his self-surrender 'for the advancement of true religion and useful learning, for the service of God and of their Country.'

I hope that the statue and the book may interpret one another; and that, as the former will ever show what manner of man George Ridding was, so the latter may preserve the memory of his character and of the work which God enabled him to do.

I desire to render my grateful thanks to the numerous friends who have so kindly assisted me in the compilation of this book; most of their names are mentioned in its chapters. I cannot, however, refrain from expressing here my special gratitude to the Bishop of Derby; the Rev. A. N. Bax; the Rev. A. H. Cruikshank; the Rev. J. H. Du Boulay; Mr. E. D. A. Morshead; Mr. H. W. Orange, Director of Education in India; Miss Palmer; Mr. D'O. Ransom;

Miss M. Ridding; Mr. T. Stopher; and to two of the Bishop's Examining Chaplains: to Dr. A. C. Headlam, Principal of King's College, for his special contribution of material; and to the Rev. E. J. Palmer for his deeply-valued help as writer of the last chapter.

I am also indebted to Mr. T. F. Kirby; Mr. A. F. Leach; the Rev. G. M. Livett; and to Mr. R. T. Warner, for useful information derived from their histories of Winchester College and Southwell Minster.

LAURA ELIZABETH RIDDING.

February, 1908.

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GEORGE RIDDING

PART I

WINCHESTER AND OXFORD (1828—1866)

CHAPTER I

CHILDHOOD AND BOYHOOD (1828—1846)

'MAN is Sacrifice. The first period of years is the morning libation; the next, the midday libation; the next, the evening libation.'*

The Hindu philosopher's threefold division of life corresponds with the periods during which George Ridding's lifework was done: his young life at Winchester and Oxford, his middle life at Winchester, and his older life in Southwell Diocese.

He was born a Wykehamist, breathing his first breath on March 16, 1828, in the ancient room allotted 400 years before by William of Wykeham to the chapel clerks, which looks out upon Chamber Court of Winchester College. His father was the Rev. Charles Henry Ridding, Hostiarius (Second Master) of the School; his mother was Charlotte Stonhouse, the third daughter of the Ven. Timothy Stonhouse Vigor, Archdeacon of Gloucester, and a granddaughter of Sir James Stonhouse, the eleventh baronet in descent.

Among George's ancestors was numbered Samuel Hoadly, the father of John, Archbishop of Armagh, Primate and Metropolitan of Ireland, 1742-1746, and of Benjamin, Bishop

* Adapted from the *Chāndogya Upanishad*, a philosophical Hindu poem.

successively of Bangor, Hereford, Salisbury, and Winchester, 1715-1761, the result of whose 'Bangorian Controversy' paralysed Convocation for 134 years.

Samuel Hoadly, Head Master of Norwich Public School, was a leading educationalist during the latter part of the seventeenth century. Like his sons, he was a voluminous writer. His most important work, *The Natural Method of Teaching*, after passing through eleven editions, held its own against all rivals at the end of ninety years. From these paternal ancestors George Ridding probably inherited his powers of government and gifts of scholarship, while it must not be forgotten that scholarship showed itself also in his mother's family. Her great-uncle, Dr. Isaac Huntingford, Bishop successively of Gloucester and Hereford, and Warden of Winchester College from 1790-1832, was honoured in his day as 'an incomparable Greek scholar.' From her Jacobean ancestors, Sir George Stonhouse and Lord Lovelace, gallant soldiers of indomitable endurance during the Civil War and the Revolution, may have descended to her son George those fighting qualities which carried him triumphantly through many difficult contests.

The Rev. A. L. Foulkes retains a vivid recollection of George Ridding's visit to Bedford School when he was a young man and Mr. Foulkes a schoolboy:

'He struck my young mind as a man of great courage and determination. I remember his advice to us as cricketers. He spoke of the cricket field as a training ground for showing an increasing physical pluck and disregard of danger. I was impressed by this brilliant scholar's words on courage, and the good of hard knocks in early life for the making of a good man. He spoke like a soldier.'

But if the courage of remote ancestors fired George's character, his father's Spartan grit and vigour of body and mind exerted proportionably, by paternity and example alike, a far deeper influence upon him.

Charles Henry Ridding, grandson of the Ven. Thomas Ridding, Archdeacon of Surrey, and son of John Ridding, a respected solicitor and Mayor of Winchester, learnt the discipline of life whilst still very young. Mr. John Ridding died in

1814, and left his widow and two surviving children in very poor circumstances. Charles was at that time an able Winchester scholar, eighteen years of age. He won the Fox and Burton Exhibition and a New College scholarship in the following year. From the moment he went to Oxford he never cost his mother a penny. He became a Fellow of New College, and was appointed Second Master of Winchester in 1824; and in the summer of the same year he married Charlotte Stonhouse.

He was a man of great bodily and mental strength. Legend averred that he had once hopped a mile. His marked characteristics were his deep reserve, hard work, shrewd judgment and self-restraint, and scholarship of a very high standard. As a teacher he is described as able, just, severe, possessed of the respect of all his scholars who credited him with a piercing vision, 'able to see through the lid of a scob,'* and whom he trained in unparalleled accuracy of thought; and of the love of those among them who appreciated his devotion to their interests, and his generosity, and who caught glimpses of the tender heart and passionately loving nature hidden beneath his armour of reserve.

When, in 1835, he passed from Winchester to be Vicar of Andover, he inspired his parishioners with high respect and love, and with admiring reverence for his intellectual grasp. They proudly admitted that 'the Vicar kept them splendidly in hand.' Mr. Ridding took keen interest in his schools; four sets of different grade schools, markedly good for the period, were built during his incumbency. Pioneer work was done by him in the formation of a daughter parish, in the building of two new district churches, in a movement for the provision of better houses and of allotments for the poor, and in the encouragement of thrift among them, whilst his kindness won him their warm love and trust.

For thirty-five years he ministered to them, till, in 1870, age and increasing weakness compelled him to resign his livings of Andover and Rollstone, and to retire to Winchester. He there made his home with his beloved son George until his death in the spring of the following year.

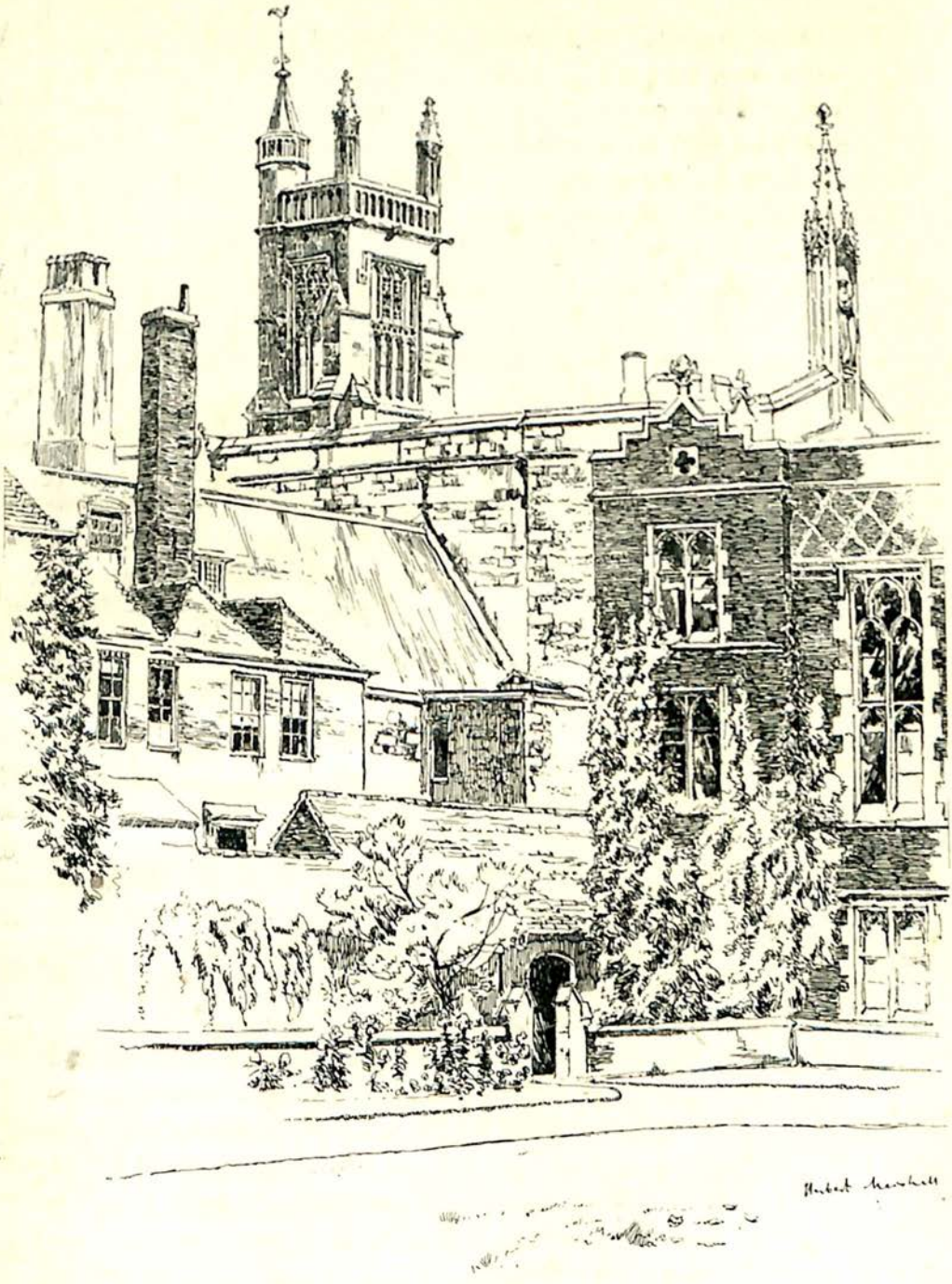
* *I.e.*, box.

Such was the father from whom George inherited many qualities of body and mind. In 1854, when he and George were sitting beside each other at some Wykehamical gathering, a friend was struck by their exact likeness—the same build, the same eagle eyes, the same way of steadily looking at people, the same beautiful hair, coal-black in one, white in the other. Thirty years earlier, at the time of Mr. Charles Ridding's marriage, he is described as a handsome man of twenty-eight, of middle height, square build, with wonderful eyes, and a speaking voice of rare beauty. His bride, who was ten years younger, 'the loveliest bride ever seen,' according to her contemporaries, was a dream of beauty, with her exquisitely delicate features, slender neck, and deep blue eyes which shone black beneath the drooping eyelids and dark lashes. Through her line, there descended to her son George the remarkable hands and aquiline nose, with its finely cut nostrils, which were such marked features of his ancestor, the first Sir William Stonhouse, who died in 1631, and who is buried in Radley Church, beneath a magnificent alabaster tomb, on which lies his lifesize effigy.

Mr. Charles Ridding was passionately devoted to his beautiful wife, and the eight years of their married life were supremely happy. Five sons and a daughter were born in quick succession. George, the third son, was born on March 16, 1828, privately baptized on the 23rd, and publicly received into the Church on the occasion of his sister's christening, the aged Bishop-Warden Huntingford being one of his godparents.

On June 25, 1832, at twenty-six years of age, his mother died, on the occasion of the birth of her fifth son; and she and her tiny baby were buried in College Cloisters. The memory of her stricken husband's grief still stirs the pity of the few survivors who witnessed it. Its shadow darkened his whole life and that of his five little desolate children. He shut up the rooms pervaded by her dear presence, and never allowed them to be used again. The whole house was wrapt in gloom.

George, who was then four years old, retained two distinct recollections of his mother. He remembered her sweet face stooping over him, and her giving him some medicine, as he



THE SECOND MASTER'S HOUSE, WINCHESTER COLLEGE, WHERE DR. RIDDING WAS BORN IN 1828.

lay on a blue sofa; and he remembered being lifted on to her bed to kiss her when she was dying. Another infantine recollection was of the apricots and garden plot, given him for his own in his great-great-uncle's, Bishop Huntingford's, College garden. The aged Bishop-Warden's death, the shutting of the gate of this Garden of Eden to the Ridding children consequent on the installation of his successor, their mother's death and the dreary loneliness which followed, were all sorrows which fell upon them in the space of three months.

As an infant, George is described as 'merry, healthy, very handsome, with remarkably bright, intelligent eyes'; and at six years old as 'straightforward, honest, passionate, rather shy, the silent one of the family, a very good boy, with black curly hair. His elder brothers were boisterous chatterers; George was always gentle and kind to younger, timid children.'

Of his early sunless days George seldom spoke. He always said that his father, whom he loved most deeply, 'tried to be both father and mother to his children.' Mr. Ridding was devoted to them, but he was sternly severe to his boys. He trained his children most carefully in religious knowledge, self-discipline, and gentle, refined manners. He was perpetually teaching them. As they grew older, he taught them botany on their walks; and at their meals he required that the child who finished first should read aloud to the others from *Peter Parley* or some other instructive book. But the system was severely Spartan in the absence of the motherly tenderness, which would have broken through the children's inherited shy reserve, and would have helped George's sensitive nature to expand under its sunny encouragement. Each child had to push his own way up into life, and George, as a delicate boy, and as third in the family, often fared rather roughly.

Happier days came in 1835, when Mr. Ridding left his bereaved Winchester home, on giving up his work as Second Master, to become Vicar of Andover.

Andover is an historic market town, crouching among the rolling sweeps of the Hampshire Downs, which guarded well the brooding secrets of the long barrows, the Roman haunts, and the assembling-place of the Witanagemots, and of the

two cowardly retreats of the last of the Saxon and of the Stuart Kings. Its Saxon-Norman Church of S. Mary was in a strange patched condition of Georgian adaptation when Mr. Ridding was instituted as its incumbent. A double arrangement of glass folding-doors shut off the nave and transept from the deserted chancel, with its Holy Table placed at the west end. The seats in the church sloped down to the floor like the stalls in a theatre. The Vicarage was a ruinous building, known by the name of Rat Castle. No resident Vicar had ever before lived in Andover. Mr. Ridding refused to install his young family in the Vicarage, and found a home in an old historic manor-house called the Old Priory. Here James II. had lodged on the memorable 25th November when his Generals and the Prince of Denmark deserted him for the enemy. The Priory was surrounded by a large, delightful garden, rich in beautiful trees, and a wilderness, bounded at the farther end by some fine ilexes and an old flint wall. Among the ivied crannies of the wall, George and his brothers hunted for eggs laid by adventurous hens from an adjoining farm, and enjoyed a delightful feud with their irritated owner. The old house, beautiful with oak panelling, grey mullioned windows, and the glory of virginian creeper, was haunted by a leg wearing a black silk stocking. Whenever the boys were late for any engagement, they used to plead the mysterious excuse 'that they could not come before, because the Leg was so active!' Andover ladies eschewed black silk stockings because of this strange ghost.

For ten years the Priory was George's home; then the hands of a generous vandal, Dr. Goddard, swept away the haunted house, the lovely garden and wilderness, and the old church, to make room for a pretentious, pseudo-Gothic church, an industrial school, and a spacious churchyard. One more triumph was won by the demon of Urban Improvement.

In 1839 George was sent to Eagle House, Hammersmith, to be prepared for Winchester. At that period no less than seven future distinguished head masters (nearly all of them actual contemporaries) were numbered among its pupils—*i.e.*, Dr. Blore of Canterbury, Dr. Montagu Butler of Harrow,

Mr. Arthur Butler of Haileybury, Mr. Faber of Malvern, Dr. Warre of Eton, Mr. Wickham of Wellington, and Dr. Ridding of Winchester.

At the Winchester College Election of 1840, George Ridding was admitted Scholar. The examination at that period was simple. The Statutes required that the Scholars should take part in the chapel services, so each candidate was asked, 'Can you sing?' On his answering 'Yes,' he was told to repeat the first line of the hymn beginning 'All people that on earth do dwell,' and dismissed with the remark, 'That will do.'

George Ridding was twelve years old when he entered College. Sixty years afterwards, on the occasion of a conference of his mission clergy, Canon Keymer told the writer that in the summing-up of a discussion on 'Conversion,' the Bishop drew on his personal experiences in early youth. His hearers felt they could never forget the absolute simplicity and sincerity with which he said, 'I think I was what one would call a fairly good boy.' His first night in College, of which he never spoke, was a sharp test of that goodness. When bedtime came, he saw that none of the other nine boys in his chamber knelt to say their prayers. He quietly knelt down, was laughed at, roughly interrupted and pelted with abuse and solid weapons, but he took no notice, and knelt on. The second night he did the same under the same difficulties; but on the third night, when he again knelt down, the contemporary, who told this story of him, knelt down also; and very soon his brave example was followed by most of the boys in his chamber. Five years later, when he was head of the school, the practice of kneeling by their bedsides to pray was universal among the scholars.

The quiet courage and endurance shown in serving his God was also shown in his daily life and in school games, and earned him the name of 'Pruff Ridding.' His pluck and extraordinary disregard of pain made him a formidable football player—'a marvellous up in canvass, with a splendid alertness, courage, and skill in the game.' Once as a 'Hotter' he received a kick upon his head, audible to all around. He heard it, and went on playing with a chuckle, 'Junket over that fellow!'

No wonder that legends grew out of the admiration felt by his fellow-Wykehamists for his fortitude. His short sight prevented him from distinguishing himself at cricket, like his brothers. George came of a famous cricketing family, and his three brothers, who were at school with him in 1843 and 1844, were all extraordinarily brilliant and famous players in their generation.

'At school they rather overshadowed him,' says Dr. Randall, Bishop of Reading. 'He was markedly undemonstrative, very shy, and indisposed to come to the front; always solid, a little severe, but one whom the boys looked to to support the honour of the school in letters, as they looked to his brothers to lead in games, and he never disappointed them.'

Another contemporary, the Rev. J. H. Du Boulay, says:

'As a Prefect, Ridding was considerate to little juniors, knowing their difficulties. He kept order without fuss, and was noted for being firm, just, and kind. No one ever dreamt of taking a liberty with him either by word or deed. No one would have dared to approach him with anything base or mean or unwholesome. He was admired as a great genius, a mugster, and a hard football player, and was universally respected and liked.'

George was made Prefect in 1843, and in 1845-1846 he was Prefect of Library and head of the school. On July 12, 1845, according to the fifth rubric of the Founders' Statutes, the Wykehamical oath was administered to him in chapel, an oath loyally fulfilled in the truest way with the most zealous service. He always kept it by him, written out in his beautiful handwriting. His signature shows an interesting likeness to that of his ancestor, Archdeacon Ridding (1710-1766); but he modelled his handwriting on that of the Second Master, the Rev. Charles Wordsworth (afterwards Bishop of St. Andrews), whose splendid work and example powerfully influenced George, and won his enthusiastic love and reverence.

It was at that time the Easter Term custom that every boy in the Sixth Book (the highest form) should write a set of Latin verses on a subject selected by himself. George's verses were written upon *Aurea Libertas*. In 1846 he won the

Maltby Prize for Greek iambics, the subject being Archbishop Chicheley's speech on *The Commonwealth of Bees*, in Act I., Scene 2, of Shakespeare's *Henry V.* At a diocesan school prize-giving in 1903, the Bishop said:

'I well recollect my first school prize (given in 1840); the value which I attach to it lies in the memories which it recalls, and which can never be effaced. Then a little later I again won a first prize; but I was told by my master that if I wanted to go home two days before the date fixed for the regular breaking up of the school I must forfeit my prize. I well remember that the value I at that time attached to my prize, having once won it, seemed to me so inconsiderable that I at once chose the extra two days at home, only to find, on opening my portmanteau, that my master had been joking with me all the time.'

In October, 1845, George was the first Pitt Exhibitioner, having won the Heathcote Prize and Pitt Medal for classical scholarship. This was the blue ribbon of the Winchester honours. In 1846 he was senior on the roll of scholars for New College; but as there were only two vacancies, they went 'of privilege' to two boys of Founders' kin, respectively seven and nine places below him in the school. A contemporary friend describes it as

'an outrageous abuse which worked well for him. Had he gone to New College, he would never have been Head Master of Winchester. Like all his cleverest contemporaries, he must have succumbed to the numbing influence of the *then* idlest among Oxford colleges.'

Instead, George tried for, and very nearly won, a Balliol scholarship, coming out a very close third in the competition, and afterwards, in his University career, completely distancing the two scholars who were placed above him. On November 3, 1846, he matriculated as a Commoner at Balliol, the place whence, in God's good providence, he was to draw the inspirations needed to guide him in the spheres of labour awaiting him in the Colleges of Exeter and Winchester and in the future Diocese of Southwell.

CHAPTER II

BALLIOL COLLEGE (1846—1851)

In 1846 Balliol College, the scene of George Ridding's undergraduate life, stood in the same leading position of scholarship, industry, and liberal views which it has so honourably occupied for the intervening seventy years; but in 1846 it also held a unique distinction among Oxford colleges on account of the enthusiastic care and interest bestowed by its tutors on the undergraduates. Never did Fortune show kinder favour to a reserved and appreciative nature than when she pointed George Ridding's steps to the gate of Balliol—a College whose roll contained at that time among its Fellows the inspiring names of Temple, Jowett, Riddell, and Palmer; and among its Junior Bachelors and undergraduates those of Henry Smith, Theodore Walrond, Francis Palgrave, Arthur Peel, J. J. Hornby, Joseph Chitty, and J. Coleridge Patteson; and never did ardent scholar value more deeply the opportunities which awaited him there. George Ridding's eager sympathies responded with enthusiasm to the varied calls of scholarship, natural history, art, athletics, and friendship.

The well-worn pocket editions of Horace, Virgil, Catullus, Cicero, Æschylus, and Aristophanes, special friends among the classics, which travelled with him as dear holiday companions till the very end of life, testified to the early devotion which they won from him in boyish days.

He joined the Oxford Amateur Musical Society, serving it in a time of emergency as a good working secretary. He played the violin in an orchestra, and at home, at Andover, was ever ready to help in concerts and social music with his

beautiful tenor voice and violin. His talent for painting was marked, his audacity in attempting preternatural effects that of a Martin or a Turner. He was a leading member of the Oxford Hermes Chess Club. He skated, and played hockey, fives, and racquets enthusiastically, and was an eager oarsman. He and his intimate friend, Mr. Henry M. Hull, competed for the Balliol Pair Oar Cup, and rowed in 1847 in the University pairs. In 1849-1851 he rowed in the Balliol boat, a Speaker (Arthur Peel), two Head Masters of Eton and Winchester (J. J. Hornby and G. Ridding), and a Lord Justice (J. W. Chitty) of the future, being members of the (1849) crew. Dr. Hornby says :

'Ridding was not a finished oarsman, but his work was undeniable. As in other things, he made no show, but was always to be relied upon, especially at a pinch, and was a thoroughly good comrade.'

His friends declared that, with the exception of sportsmanship, he had points of interest in common with every class of men or boys with whom he was brought in contact.

With his many interests and large circle of friends, George Ridding was nevertheless severely scrupulous about spending money on his enjoyment, and lived very economically.

His love of natural history drew him to Frank Buckland, one of his intimate Wykehamical friends, whose fag he had been at Winchester, and for whom he continued to fag at Oxford, whenever eagle, snake, badger, or bear required special attention. Once he successfully escorted the bear, dressed in cap and gown, through the 'High,' to join its owner at some commemoration festivity. George Ridding had a great admiration for Frank Buckland, whom he described as

'a man whose enthusiasm for natural science made him decline to see that anything was too small to be interesting, who studied Nature simply out of his love for her, and who gained a high position without aiming at one.'

In their undergraduate days, Frank Buckland occasionally carried George Ridding off to Westminster Deanery, where his father, the Dean, gave them strange and awful repasts. His

sideboard bristled with fossils, and his table groaned under meats of which his guests ate sparingly. 'That was mammoth soup made from the bones of a mammoth encased in Siberian ice from prehistoric times!' the host triumphantly informed his guests one day after they had eaten it.

'George Ridding's goodness and geniality,' said one of his intimate friends, 'combined with great strength of character and high aims in life, were the loadstones which attracted the respect and affection of a large circle of friends.'

While another, the Rev. J. T. H. Du Boulay, describes him as a man of rare unselfishness, originality, strength, and truthfulness:

'The thought of self,' said he, 'had no place amongst his motives. He seemed to have done that rarest thing, perfectly attained to the daily practice of unselfishness. His great originality, which showed itself later in the breadth of his conceptions of reform at Winchester, added zest to his society at Oxford. He too often concealed his real thoughts under a veil of delightful playful banter, which prevented his friends from fully recognizing his greatness; but they felt the emphatic strength and truthfulness of his character. He never pretended to have a settled mind about everything, in contrast to the ordinary cocksureness of youth; but what he held of conviction showed itself in the complete consistency of his life, in his abhorrence of anything degrading, in his reverence for what he held sacred, in his loyalty to duty, honour, friendship. His Spartan fibre made him somewhat scornful of softness, display of sentiment, shrinking from pain. In pain or trouble he was not the man to cry out, nor did his disciples in after-life think it wise to do so, caring for his respect. His extreme reticence sometimes gave the world an impression of hardness. But there was nothing hard in his dealing with others. He was most generous towards the opinions and feelings of weaker men, acknowledging what was true in their reasoning, believing the best of them; generous of help and sympathy to those who needed.'

No wonder that such an undergraduate should have been regarded by the Balliol dons as 'an unusually valuable member of the College, who exercised a great influence for good amongst his contemporaries.'

This influence they applied on various occasions, as tonic

or opiate, to slack or overworked students. Once Mr. Riddell used it to beguile three of his most virtuous pupils into a much-needed holiday, which they spent in a long ride through the Witham Woods to Witney. The champagne of the swift motion exhilarated them into unwonted frolics. They harangued the marketers at Witney, enjoyed their junket, and galloped back to Oxford, sublimely ignorant of the limits of horse-flesh. George Ridding, having better knowledge, had carefully ordered his hack beforehand, and stated the distance to which he was going. He was the exception. Two of the other men's horses died in the night, to the wondering sorrow of their riders and the fury of the jobmaster. Possibly their sacrifice averted the same catastrophe from other horses in subsequent days, when the four survivors of the party were planning their episcopal rounds—namely, Bishop E. Parry of Dover, Bishop Patteson of Melanesia, Bishop H. H. Parry of Perth in Western Australia, and Bishop Ridding of Southwell. They none of them forgot the Witney ride.

George Ridding spent his first summer vacation with his cousin, Mr. Thomas Ridding, in his charming old house near Southampton. The daughters of the house, then young girls of sixteen and fourteen, remember how he used to read aloud to them from Miss Yonge's stories and Coleridge's *Ancient Mariner*, which he loved; how he delighted in quoting Virgil and in spouting it to the little boys outside their bow window; how every Sunday they saw him learning his Christian Year by heart, and his Psalter, an example which they copied. (Throughout his life he always repeated his psalms in church without opening his Prayer Book.) Dr. Ridding remembered how at this time of life

'the sacred poem that touched him most was the Cradle Song in the *Lyra Innocentium*, which set out how a mother lifted her infant to kiss the wayside cross, as that which was to be to that child the spirit of its Christian life.'

He was keen in his attendance at the daily service at Southampton, and insisted on his young cousins accompanying him to church on Wednesdays and Fridays; but on the way home after service he took them round by the water to

make ducks and drakes for them, an accomplishment he delighted in and did very cleverly.

At home he and his brothers were regarded as charming and brilliant additions to the social life of Andover. Their personal attractions, fun, wit, musical and cricketing prowess, and mental power, won them the admiring friendship of the whole population. A devoted parishioner of Mr. Ridding's remembers how '"My good son George," as the old Vicar used to call the Bishop, was considered by us a young man on the highest level, very able and learned.'

Even at this early date, Mr. Ridding consulted George's judgment, and made him his confidant respecting his anxieties concerning his family, household, failing health, curates, and parish. He was his constant correspondent; his fatherly anxieties over all his children's well-being was most touching. His letters show the keen interest with which he followed his sons' careers at Oxford, and the admirable advice given in them showed its influence in George's own lines of guidance of his Winchester pupils in years to come.

In a letter to George at Balliol in 1850, he impresses him thus:

'I desire upon no account whatever to curtail one farthing of expenditure for any educational purpose, be it of a more instructive nature, or merely accomplishment. Nothing would vex me more than that you should be deprived of any opportunity of improvement for want of money. . . . I like to hear of your filling posts of trust and confidence [*i.e.*, the secretaryship of the Balliol Boat Club], and such as show that you have the goodwill and good opinion of your fellows. So don't back out of things *unnecessarily*.'

Again, in a later letter, full of sage counsel as to his work, Mr. Ridding remarks:

'Regard limit. Don't injure your health again by over-reading or over-rowing. As for mathematics, I always encourage perseverance, but if you still find their pursuit irksome and unmanageable, make them hold a second place in your consideration. I would make quite sure of my Classics (history and all) in first place, making contemporaneous progress with mathematics as far as I could. . . . After all,

the self-educated man is the only really educated man. It is not half so much what the master teaches the pupil as what the pupil teaches himself that does the good.'

As 1850 passed on, George Ridding worked hard on the lines laid down for him by his father, save that he refused to relegate mathematics to a 'second place.' Doubtless, not a little owing to the inspiring influence of Mr. Bartholomew Price, his mathematical tutor, they had made a fervent convert of him. 'I think anyone with real ability ought to grapple with the Calculus, on account of the new world of thought which it opens,' he used to say in later years. Mr. W. B. Croft, Science Master at Winchester under Dr. Ridding, recalls how

'Professor Bartholomew Price often spoke to me with pride of his enthusiastic pupil, and Dr. Ridding used to recall the inspiring comradeship of their days together while the famous treatise on the Calculus was being written.'

The intimate friendship thus contracted with Mr. Price lasted through life. 'He always talked of Dr. Ridding as of one of his best-loved pupils,' said Mrs. Price, 'and a smile would come over his face when his name was mentioned.'

In 1848 and 1849 George Ridding competed for the Latin verse prize, and his poem on *The Telescope* was placed among the selected verses. In 1851 he gained the Craven Scholarship, a Classical First Class, and a Mathematical Second Class, and was elected to a mathematical Fellowship at Exeter College. In 1853 he won the Latin Essay Prize, the subject being *The Causes of the Superiority of Greek over Roman Art.*

His letter to his father on June 11, 1851, was as follows:

'I send you a copy of the Class List, as the best news I have. Three Winchester "firsts"—Furneaux, Gardiner [the future historian], and myself. I have no time to write any more, for I have a great deal to do with ye exact sciences, as Walford calls them; I am afraid I cannot get a First in them, but shall "grind" hard between this and Tuesday.

'I remain,

'Your very affectionate son,

'GEORGE.'

It was not until long years after the death of the involuntary cause of George Ridding's failure to obtain a First Class in Mathematics that he revealed what had happened. At the time, none of his friends understood why he doubted the likelihood of his obtaining the Double First, on which Mr. Bartholomew Price and they confidently reckoned. George Ridding had, with characteristic helpfulness, lent all his mathematical notes to a nervous friend, whose examination took place before his own. The friend failed hopelessly, and in a fit of miserable disgust tossed all his books and papers, including George Ridding's notes, into the fire. It was only when asked to return them, that it dawned upon his horrified consciousness that he had murdered his friend's chances too. George Ridding had to hew his way through his examination with the edge of his memory unwhetted; and, in consequence, obtained a Second Class instead of the expected Mathematical First. That the Class was not considered 'adequate to his attainments,' was shown by his almost immediate election to a Fellowship at Exeter College.

His successes gave great pleasure at Winchester, whose Warden wrote to congratulate him on 'turning the tide of Winchester success.' Dr. Moberly wrote:

'. . . I think I may share a little corner of the joy which I have no doubt your father has felt. I remember, when you went from Winchester, expressing a sentiment pretty strongly (too strongly some of my neighbours thought) about the *vestigia* which I wished my own son to follow, which has become only too ambitious a sentiment by your long-continued and well-deserved successes. *Macte*, my dear friend; and now that the day of feathers and honours is about to close, and the dull and severe life of work to begin, be in the *sun* what you have been in the *shade*.

'And always believe me,

'Very truly and affectionately yours,

'GEORGE MOBERLY.'

George Ridding's personal appearance at this period of his life is thus described by an Exeter College friend:

'I was always struck by the characteristic likeness of his well-cut, vigorous bodily frame and of his mind and disposition. There was a force and vigour in the tone of voice and manner which compelled attention; a kindly outspokenness with an odd smile belonging to it. His strong, manly countenance, uncommon in look and expression, had something to do with his power, though no doubt the features owed more to the soul within them.'

His youngest brother, afterwards the Rev. William Ridding, wrote a description of him in November, 1853. After speaking of his goodness and its powerful influence, his single-mindedness, common sense, and prayerfulness, he added:

'George is my dear brother, well tried and found loving. I know no man who more comes up to my standard of a true Christian. In good people consistently so from their youth, there seems that even, placid, peaceful, joyful expression both of countenance and expressions.'

George Ridding's face, which, with the accentuations of later life, was said by his friends to remind them severally of Mephistopheles, Archbishop Temple, Sir Henry Irving, and Savonarola, was at twenty-four years old aflame with eager life, which played round his well-cut, sensitive mouth and deep-set 'eagle eyes.' The rare droop of the outer corners of his eyes, inherited from his mother, increased their dreamy expression while in repose, a striking contrast to their piercing keenness when fired with eager attention. His massive forehead, overhanging black eyebrows, and strong, clear-cut features were framed in masses of silky black hair. He was strongly built, thin, with great muscular power, moving somewhat stiffly; and up to middle life distinguished by some traits of nervousness, which entirely disappeared before the marked dignity of his later years. His noble hands, and the moving vibrations of his voice, were characteristics which have been already mentioned.

In 1853, George Ridding was appointed Tutor of Exeter, a position held by him for ten years. He was a good many years younger than his colleagues of the Senior Common Room, but the welcome they gave him quickly ripened into

admiring friendship. Dr. Jackson and the Rev. H. Tozer speak thus of the result of his remarkable personal influence:

'The late Bishop of Southwell was one of those Balliol men who, chiefly through Jowett's example, formed what was then rather a novel conception of the relations between teacher and pupil, and imported it into the colleges to which they went as Fellows. The Dons welcomed this refreshing and invigorating young colleague, both for his admirable social qualities and as a link bringing them into closer touch with the undergraduates. His sound and accurate scholarship was highly appreciated by all the reading men; and all the undergraduates regarded him as a personal friend, knowing that he would take any amount of trouble on their behalf, and were attracted by his physical gifts and aptitude for games, as well as by his utter absence of donnishness, his geniality and manliness. He rowed in the Torpids (1852 and 1853) when he was Tutor, and was one of those men always called by their Christian names by their old friends and colleagues—"George Ridding" to the end.'

The position was not lucrative. His Fellowship brought him in £130 the first year, and nothing the second; but it brought him better things than money. His loyal affection for Exeter College and the unfailing warm appreciation felt for his services to its Foundation contributed throughout his life to his soul's happiness.

On June 28, 1904, when he lay in his last illness, the Bishop said: 'This day fifty-one years ago I was made Tutor and Fellow of Exeter, and I have been working very hard ever since.' He added: 'And it has always been work which I have enjoyed and liked.'

CHAPTER III

FELLOW AND TUTOR OF EXETER COLLEGE (1851—1863)

Mr. Ridding began his work at Exeter at a critical time. The Universities' Commission of 1850 had just issued their Report. The colleges stood confronted with the alternative policies of reform from within or from without. Mr. Ridding, who was thoroughly infected with the liberalism of the College of Tait, Stanley, and Jowett, was convinced of the paramount wisdom and duty of using this opportunity for enlarging the aims and ideas of Exeter College; and also of the futility, where changes were repugnant, of resistance in Parliament on the ground of the 'Main designs of Founders.' He held that it was essential to keep the work of reconstruction in the hands of the Rector and Fellows, lest rude hands from without should tear their Statutes in sunder.

He had full opportunity for impressing his views on his colleagues, as he was appointed secretary to the College committee, formed to consider recommendations and reforms; though, as a junior Fellow, he was not expansive in communicating his ideas. He worked zealously, and drafted the committee's report; and subsequently took a very prominent place in framing the new Statutes.

Exeter College and two other colleges gave an example of liberal-mindedness in reforming their own Statutes. The rest of the Oxford Colleges refused to reform themselves, and were reformed by the Commissioners. The new Statutes of Exeter, 1854, reduced the number of the Fellowships, created open Scholarships, removed the restriction of Holy Orders from Fellowships, and generally made the whole system of

government more democratic. The Statutes were approved by the Privy Council in 1856.

This was the first of many instances of Mr. Ridding's quick perception of the vital importance of seizing an opportunity for self-conducted timely reform in the place of unqualified opposition to change.

His sense of loyalty led him to believe that this duty involved a great personal sacrifice on his part. His oath on being admitted to his Fellowship made him scruple to retain it after voluntarily aiding 'at procuring alteration in the Statutes.' He told his father, therefore, that he had it in his mind to resign his Fellowship, now that the necessary work had been done. Happily his father convinced him of the futility of laying this penance upon himself, as it would not undo what had been done, but it would put it out of his power to carry out the highest objects of the Founder.

These scruples and his reverence for the Founder's Rule reveal the conscientious loyalty, which is the metal of true conservatism, in the rock-bed of his character. This was little suspected by those who only saw in Dr. Ridding the reforming Liberal Head Master and Bishop. It shows the truth of the stout assertion with which he always retorted in the days of his Second Mastership, when he was often bantered for his dangerous Radicalism by the Moberly family party at Hursley (who, with Sir William Heathcote, Mr. and Mrs. Keble, and Miss Yonge, formed a solid phalanx of ardent Tories)—'Dr. Moberly is the Radical, *I* am the real Conservative.' His boys still remember how, on the occasion of a school demonstration of high Toryism, he annihilated them by saying: 'I am very glad that you are Conservatives. I was myself a Conservative at your age. Nobody ought to call himself a Liberal until he has something to be liberal with.'

On Sunday, September 24, 1854, George Ridding was ordained Deacon by Bishop Samuel Wilberforce at Cuddesden; and on S. Matthew's Day, 1856, Priest, in S. John Baptist's Church, Oxford.

Directly after his ordination as Priest, he went away to be

alone at Linton, to the surprise of certain of his friends, one of whom wrote: 'What a strange fellow you are to go off to Linton when we were looking for your enlivening presence here!' Mr. Ridding's extreme reticence probably prevented his giving any explanations; but it is known from words he said to intimate friends on the occasion of their Ordinations that this time was one of great happiness and peace to himself.

Archdeacon Buchanan sends the following extracts from a letter written to him on the occasion of his own Ordination, by Mr. Ridding, on December 20, 1857:

'. . . And now by this time you are one of us. . . . It is an immense pleasure to me to feel sure that you will be a genuine, real, sensible, earnest and religious clergyman, who will in a short time be of real use in your own place, and so in your measure strengthening the whole body. You must not, you know, let your first difficulties discourage you; of course, every one, even if they have been always living in the midst of clerical work, must find at first that he hardly knows what to say to people and so on—but never mind that. Throw your thoughts and interests into your work, and if you show that you care for your people, they are wonderfully quick to perceive and appreciate it. But really the one thing, my dear Buchanan, as you know now, and will know more and more by experience if you practise it, is to do nothing, whether it be writing sermons, or going to visit your people, or anything else, without really praying to be directed in it.

'Depend on it, the sermons you write on your knees will be your best—the prayer in the pulpit will make you preach best—and the same with your readings and talkings to your people. Indeed, I cannot fancy anyone, who believes at all, doing any ministerial work in any other way. . . .

'Your affectionate friend,

'G. Ridding.'

From the date of his Ordination, Mr. Ridding acted as his father's curate during many of his long vacations. This is what one of the Andover parishioners says of his preaching:

'There was a great reality about George's sermons. He wasn't so good in his delivery, but they were so perfectly straight and true.' The opinion of the sexton's daughter

was cryptic: 'Mr. George be different from his brothers; he's high, and his doctrine's high!'

In his College work his Ordination greatly strengthened his influence with the undergraduates, and brought him an accession of spiritual power for helping them in their religious life. His chapel sermons arrested the attention of the men. They were exceedingly direct and plain-spoken, simpler in choice of words and construction of sentences than the sermons of a later date. Dr. Ince recollects the great impression produced by his sermons on account of their evident earnestness and manliness of tone. They did not deal much with theological doctrine or with the religious controversies of the time, but were straightforward appeals for practical godliness and warnings against the special temptations of undergraduate life. He was perpetually making his young hearers feel their responsibility as members of the College. In a sermon preached 1857, on *Our Responsibility for our Individual Days of Visitation*, Mr. Ridding says:

'It is with institutions as with nations. We pride ourselves in our little nation here as a College, and we think lightly of the envy and attacks of enemies without. Yet institutions strong as this have passed away. The fate of monasteries which once filled the land may teach us that colleges, too, may be swept away. How are they to be strengthened with life? Is their strength to be in new rules and statutes? Is it to be in beauty of buildings? These will not give life. Their life must be the life of those in them, the fruits of godliness and good learning for which they were founded. In this strength they will, under God's favour, live for their own and their country's good.'

The last chapter spoke of his colleagues' appreciation of Mr. Ridding's influence in Exeter College. It was as keenly appreciated by the undergraduates. Canon Salmon writes the following recollections:

'My first meeting with George Ridding, as he was then called, took place more than fifty years ago, at a breakfast-party at Worcester College, to which I was taken by a friend while yet a boy at school. I remember well a messenger arriving from Exeter College in the course of breakfast, announcing that

Mr. Ridding had been elected Fellow of the College, to the joy of all present, and to the awakening in me of an interest in one with whom I little thought at the time I should be so closely connected, and who would so deeply influence my life. I had the good fortune to secure an open scholarship at Exeter. I was at once handed over to Mr. Ridding as my tutor, and soon became a hero-worshipper. . . . His influence with the men was entirely for good. He took a deep interest in their work, their sports, and their manner of life. As a boating man myself, I was always proud of any word of encouragement from George Ridding. We all liked Ridding, and felt that he always said what he thought right and true, whether in the lecture-room, the chapel pulpit, or in private interview. He taught us to be real in everything, and to make the best of ourselves and our opportunities. As a Tutor of Exeter College he was never a "Don"; there was nothing stiff, priggish, and unbending about him; he was always genial, fresh, kind, *young*, and full of sympathy. From the first I liked him, and my feeling of affection for him never changed except to grow stronger. How could it? For he was always through life the same George Ridding. . . . His influence was absolutely only for good; his precepts were always enforced by example; there was a breeziness and sunshine about him that seemed to leave life duller and darker when he was called away to his rest after a laborious and useful life. Oh for men like him, George Ridding of Exeter, Winchester, and Southwell, never to be forgotten, always loved!'

In 1857 another pupil and constant correspondent, the Rev. T. B. Buchanan (now Archdeacon Buchanan), wrote to him from his first curacy:

'Do I gather correctly from your letter that you are going to extend your sojourn in Oxford indefinitely? If it were any other man for whom I had as deep an affection as for you, I should be miserable; but I don't think anything could have the effect of turning you into an Oxford Don (properly so called), so I am easy. It is a dangerous thing to remain long in Oxford, but I believe you can be trusted.'

The work of a Lecturer at Oxford in the fifties was much simpler than at present. Mr. Ridding found it very similar to that which afterwards devolved on him in Senior Division of Sixth Book at Winchester. He only lectured on the

Classics; but, in taking his pupils privately, he by no means confined himself to the subjects of a single School, according to the present practice, but helped them in any study which they might be prosecuting. He did a great deal in this way, especially in logic, advising and assisting those pupils of his who were reading for the School of *Literæ Humaniores*. He was always very effective as a teacher, whether of classes of students or of individuals, especially distinguishing himself among his contemporaries for the care and pains he bestowed on the individual, giving up much time to his pupils which he might fairly have claimed for his own studies.

At that time Mr. Ridding was a voluminous correspondent, and a man to whom his pupils, present and past, poured out the secrets of their joy and sorrow, and drew help from him in the most diverse difficulties. He proved the truth of his own definition given in a sermon on *Pleasant Words*, preached as Select Preacher in 1863:

'The art of friendship lives in a capacity for whole attention. Unselfishness is free to find pleasant words, and pleasant words keep friends.'

Of this sermon Mr. A. O. Prickard says:

'I welcomed it as an old friend in *The Revel and the Battle* volume. The gist of it was, that in University society more men wanted encouragement than snubbing. I think the generosity of the thought was what made it characteristic. I don't seem to remember hearing quite the same warning from anyone else.'

Two of his great friends, the Rev. H. H. Parry and the Rev. J. C. Patteson, were engaged in missionary work, and his own thoughts turned in the same direction. Mr. Parry, then Tutor of Coddrington College, Barbadoes, was his regular correspondent. In a letter written on November 27, 1855, he dissuaded Mr. Ridding from leaving

'a post of so much usefulness to others. . . . I think that a man of superior attainments, or occupying at all a leading position, or a position of the kind that you do in England, would scarcely be right in giving up such a position, without some direct call to do so. By being in too great a hurry to

devote himself to what is undoubtedly a very important work —*i.e.*, mission work, or the work of the Colonial Church—he might perhaps be out of the way when a person was wanted for some important post—some post for which he might be particularly well qualified—in the Colonies. There is difference, of course, between keeping an object attentively in view, and marking out one's own path to the attainment of that object; a medium between giving up the object altogether, and insisting on reaching it at once. . . .'

This letter is interesting, because when, later, a Colonial Bishopric was offered to Mr. Ridding, he had come to the conclusion that he was unsuited for that life. After having had the thought deeply in his mind for some years, and having viewed the offer from all sides, he refused it.

Mr. Patteson, who had joined the Melanesian Mission in 1854, was consecrated Bishop in 1861. He wrote of Mr. Ridding as being 'one of the few, very few, like-minded friends who are the only ones on whom I can rely for sound, useful criticism of things and persons.'

Out of their correspondence a few letters have been preserved. Extracts from two, although of a later date, may be fittingly given here:

January 1, 1867.

My dear Patteson,

There has been no one in the world in whose doings I have felt more interest, or on whom I think with feelings so near envy, in spite of the occasional discouragements you have had and the heavy trials and troubles you have suffered. I look from among our doubts and difficulties at home, searching so many as they do to the very depths of their hearts and the very foundations of their religion, across to you and your work, as the most marked of marked spots in this day, in which we feel sure that Christianity is really doing a work of good. Meanwhile, for the Colonial Churches there is no such strong answer to cavils about support in England as the missionary works of Selwyn and yourself. . . . I suppose most of your life is employed in much the same kind of interest as ours here is—*i.e.*, with your boys—and I can quite imagine, what I am told is the case, that you are very happy among your young family. I want to hear about your school life very much. I suppose that you have to learn as much as to teach. Well, that is not a bad thing, and I want to know how you

get to learn their languages, and if they can understand one another. . . . I try to think sometimes how I should begin with a Russian or Pole boy, eager to learn Greek grammar and the terminology of Athanasian theology. It must be much the same with you; but I suppose they absorb some civilization into their system somehow before they can converse, and can at least learn as much as Wall's famous dog, which, you remember, he used to make his standard of intelligence for his pupils; and I believe he reckoned anyone who was quicker than the dog, sure of a First. Don't tell your little boys I compared them to him, though. . . . I mean to write now very regularly.

Yours affectionately,
G. RIDDING.

NORFOLK ISLAND,
October 21, 1867.

MY DEAR RIDDING,

Many thanks for your welcome letter. I fancy you folks at home don't know how one values a letter out here. . . . I am a schoolmaster in one sense, but my occupations are very varied, and I get a great deal of change in the twelve months. . . .

All questions of the constitution of the Colonial Churches, etc., have much interest for me; and many questions I must consider practically, which necessitate the careful examination of the principles of God's government of individuals and nations at different periods of the religious life. My first and second class scholars (think, Ridding, of my seeing around me fifteen or twenty baptized men and women, lads and girls whom I once knew stark naked wild heathens—so merciful is God!) ask me daily many questions, of which some bear on the 'accommodation' controversy questions, practical in their tendency. How much they can bear to hear now? Is the time come for leading them into the deeper truths and mysteries of Christ? I think with joy and awe of it. I may live to ordain.

I lie awake at night and roam in spirit through the multitude of the isles. I know something of the dwellers in many of them. I have landed on, it may be, near a hundred; but my heart grows faint as I think of their rugged, inaccessible hills and valleys; the ten or twenty dialects on a single large island; the jealousies, suspicions, deadly feuds, between every one almost of its hundred scattered villages. Who is sufficient? And I see that the work must be a work of time, and, humanly speaking, must be done by the native teachers and

clergy; and that to gain the goodwill of the people whom I can visit, and to train up promising scholars in hopes that some day they may teach others, is my business—trying to lay foundations, and not looking for results. . . .

I believe that a firm grasp of principles, with a large amount of discretionary power in the application of them, is needed by the missionary to people circumstanced as these islanders. I can't find exact precedents. Indeed, the Christian doesn't walk so much by a law of positive enactments. . . .

I have not time to go into languages. It is hard at first, because one starts with absolutely no knowledge of any South Pacific language that these fellows speak, and without any knowledge of what their minds are like . . . but I am quite sure that all the natives of the whole South Pacific speak one language, which east of the Fiji group is broken up into not very many kindred dialects, very similar each to each. West of Fiji, in Melanesia as distinct from Polynesia, some other elements are at work, and the dialects are innumerable and, in many cases, widely dissimilar. But the structure is sufficiently similar to prove the oneness of the language. . . .

Yours very affectionately,

J. C. Patteson.

A letter from Mr. Ridding to his Wykehamical friend, the Rev. W. Tuckwell (then in Ireland), may here be given:

Exeter College,
April 13, 1854.

My dear Tuckwell,

Your letter, you rather think, has remained unanswered longer than my *sacramentum* allows. Sir, you're another; and faith, and much good may it do you—I don't envy you your boasted beauties of scenery in such weather and in vacation. I enjoy the mere animal pleasure of living, and wander abroad in the meadows in infantine exuberance. I really think there is no place like Oxford, with all its faults, which I don't think it has half so many as most places; and there is a selfish, perhaps, pleasure in having it to oneself, with *excerpta quædam* some elegant extracts from the mass of corrupters of its beauty.

'I wish one could get up a little sentimentality in the denizens of these glorious places, just to raise them from coloured shirts and sherry coblers to remember their ancestors of the gallant days of old, and feel the fast young English gentleman hardly suits the grey piles, which, when

empty, really do lead one's thoughts away from the world around. . . .

I was down at Winton the other day: had my stroll in the water-meadows; the service at Cathedral, in the Lady Chapel, without organ, which was gratifying; a Barter [Warden Barter] sermon, which was more questionable; and last, but not least, a Sunday evening at the Doctor's [Dr. Moberly], which he who knows will consider unquestionable. I think it is the jolliest family I know; in fact, I leave my heart there periodically—with Master Jack, I would have you understand. The poor, dear old Warden was in a great state about the Parliamentary doings—'simple destruction; it's spoliation, you know, but I don't think the Lords can pass it,' etc, etc. I think both your petitions are very good, and I have very little doubt that the clause will be cut out of the Bill, as I most sincerely hope, for I think it would ruin Winton, with the disadvantages it has compared with the metropolitan schools; and their summary way of treating it on the level of Abingdon and such like academies is gross impertinence.* Besides that, the good of having another open college at Oxford, compared with one supplied by a place which ought certainly to be able to furnish men fitted for Fellows, cannot be set for a moment against the upsetting a school like dear old Winton. . . .

I went up on Friday last to hear the *Requiem* and *Hymn of Praise*, and was delighted with the latter, in which I was agreeably surprised, having gone up much prejudiced against. The solo *Watchman, will the night soon pass?* Sims Reeves gave magnificently, also the duet *I waited for the Lord* and the chorus *The Night is departing.* The *Requiem*—don't be savage—I was disappointed in. The *Benedictus*, of course, one knows to be delicious, and the *Recordare* is fine; but, on the whole, it did not carry me away as Mozart is wont to do, being, indeed, my favourite sacred musician. I went with Still and Cheales [College pupils]; the latter, never having been to Exeter Hall, was properly entranced. Still was critical, as scientific musicians should be. We combined with that a Saturday voyage to see the race, which, as we had a private steamer and kept close to the boats, and, moreover, saw divers old friends and also Oxford win very creditably,

* The allusion was to the fact that, in its original form, the Oxford University Act, 1854, omitted to preserve any of the privileges of schools connected with colleges. Mr. Roundell Palmer in Committee stage procured the insertion of a clause which partially protected the rights of such schools.

was a pleasing piece of 'exciseman.' But it is time to loose the foaming necks of my horses. Adieu. . . . I hope I need hardly sign myself

Your affectionate friend,
GEORGE RIDDING.

When Mr. Tuckwell left Ireland for Pusey, he used to ride over once a fortnight to sleep in Oxford, and it was an arrangement between the two friends to meet always at S. Mary's Church for the seven o'clock Holy Communion, and to breakfast together afterwards.

Besides acting as Master of the Schools and Moderator, as Examiner in Literæ Humaniores and the Hertford Scholarship, and as judge of the Gaisford Prizes, Mr. Ridding was much in request as a public school examiner. The Head Master of Wellington (afterwards Archbishop Benson) expressed an opinion largely shared when he thus described his impressions of Mr. Ridding as an Examiner:

'A most winning kindness, combined with great firmness and self-possession in his manner, seemed to me exactly what a master ought to aim at. His examination papers were such as none but good scholars ever set—at once simple and searching; again, they were adapted carefully and skilfully to the age and advancement of the boys examined.'

The Head Master of Gloucester School, the Rev. H. Fowler, said:

'I do not remember ever to have had an Examiner here who showed greater tact in eliciting all the boys' knowledge of their subject.'

Mr. Ridding found his experiences as Examiner full of interest and fruitful in happy friendships. To mention only two of the greatest friendships of his life: his deep affection and admiration for Dr. and Mrs. Benson began with his first acquaintance with them as Examiner at Wellington in 1862; and his undergraduate acquaintance with Dr. Temple ripened into strong friendship at Rugby in 1860.

Besides going down to his own school in the pomp of an Examiner, Mr. Ridding kept in close touch through the medium of various committees. He was a leading member of the committees which presented Dr. Moberly with his por-

trait by Mr. Francis Grant, which erected the Crimean Memorial in Ante-Chapel, which rebuilt College tower as a memorial to Wardens Barter and Williams, and which presented Mr. Walford with his portrait by Mr. George Richmond. These engagements furnished him with glad excuses for constant visits to Winchester, and an irresistible magnet drew him more and more frequently to the Head Master's house. He had stayed there in 1853, when he first examined for the 'Goddard,' and had then come to the conclusion that the Moberlys were 'the jolliest family he knew.' Till then he had never come into contact with the potent influence of gracious motherhood. Mrs. Moberly was the daughter of a Scotch merchant. Her childhood and girlhood had been spent in Leghorn, Genoa, and Naples, and the beauty of her religious character and intellectual culture expressed itself in a rare loveliness of feature, in regal dignity, and in exquisite courtesy, such as that of the fair Italian ladies glorified by Dante. Dr. Moberly, of keen intellect, of polished scholarship, a lover of music, a devoted Churchman, the friend of Mr. Keble and other great Church leaders, and the brother-in-law of Mr. Richard Church (afterwards Dean of St. Paul's), revealed new vistas of thought to Mr. Ridding, new conceptions of past and contemporaneous history as affected by the great movements in Church and State, in which he and his circle of friends were so deeply interested. The discussion of these great topics in the intimacy of the family circle was a new and enchanting delight to the young Oxford Fellow, in whose father's house conversation ranged over more limited fields. To the intellectual charm of the Moberly circle the beauty, musical gifts, and delightful camaraderie of the crowd of growing-up girls and boys added a halo of romance and youth, which completed its fascinations.

It was small wonder that the lonely man should fall in love with such a family, and 'leave his heart in its keeping.' When, as the natural result of such a happy intimacy between two kindred spirits, he and Mary Moberly became engaged, he was received by her parents into their family as a welcome new member; and from henceforth he held the place, in

Mrs. Moberly's warm mother-heart, of a true son. Their mutual love, through the coming years of sorrow, anxieties, responsibilities, and happiness, was beautiful and touching to see, and ranked as one of the greatest influences of George Ridding's life.

Mary Louisa Moberly, the third of fifteen children, was, at the time of her engagement, under twenty years of age. She was very slight, dainty, pretty, enthusiastic. Her high soprano voice was so delicious that Signor Manuel Garcia tried to persuade her parents that her vocation was that of a public singer. Her quiet capability and deep religious feeling showed themselves in countless acts of sweet service for others; Miss Yonge described her 'as one who silently accomplished great undertakings.'

The engagement took place on Holy Innocents' Day, 1857. A blinding snowstorm which raged without did not darken the joy with which this first engagement was hailed by the whole Moberly family. Mrs. Keble wrote to Mrs. Moberly as follows:

HURSLEY.

MY DEAR MRS. MOBERLY,

It would be impossible to hear such news as Alice brought to-day, and to think how very nearly it touches you and Dr. Moberly, without saying one little word of the pleasure and interest we both feel in it. That it is sanctioned by you is enough to satisfy all dear Mary's friends, but it is pleasant also to have heard such *very* high independent testimony to Mr. Ridding's excellence as we did last summer from one who had known him from boyhood. . . .

Ever affectionately yours,

CHARLOTTE KEBLE.

Offers of masterships were made to Mr. Ridding from various quarters at this time; but he decided to refuse them, because his College, sensible of the irreparable loss his leaving would involve, for the first time in their annals, broke their rule of not retaining a Tutor after his marriage, and begged him to remain on their staff.

On July 20, 1858, George Ridding and Mary Moberly were married in the tiny Church of S. Swithun, originally built over the old King's gate as a chapel for the masons engaged in building Winchester Cathedral. After a honeymoon among

the Waverley haunts of Scotland, and visits to Andover and to the Moberlys at Hursley, the young couple settled down for the first Term of their married life in 25, New Inn Hall Street, Oxford. By a curious coincidence, Mr. Ridding followed in the footsteps of his father-in-law, who had also been the first married Tutor of his College, Balliol; and Mary Moberly followed her mother's example, who had also begun her married life in Oxford in the same little old house. Enthusiastic pupils seized the opportunity to present their Tutor with a beautiful service of plate; and other wedding presents made the little home bright and pretty.

Its happiness was overshadowed before the end of Term by the illness and death of Arthur Moberly, Mary's second brother. He was a Senior College Prefect, full of great promise, of intellectual brilliancy, of a spirit as holy as it was loving and courageous. He died on December 23, and was buried in College Cloisters on Holy Innocents' Day, the anniversary of his sister's engagement.

With this grief upon them, Mr. and Mrs. Ridding returned for the Lent Term to Oxford. Friends, who remember the following six months of 1859, say that they were conscious at the time of an anticipation on the part of both husband and wife that their married life would not be long. Mary and her mother had each received mysterious premonitions, which, in spite of their reticence, shadowed the future. Nevertheless, husband and wife felt the deepest happiness in their love. On her birthday Mary wrote to her mother:

'There is such a difference between this and my last birthday, when I was beginning to grow a little older, but when everything was new, and I was only feeling my way as it were. . . . Every month we have been married I have been growing happier and happier, knowing my dear husband better, and therefore loving him and reverencing him more and more.'

In writing, after her death, of this time her mother said:

'We were more and more struck with the wonderful growth and blossoming of Mary's love for us, which seemed *overflowing* with the most tender filial duty and affection, and now the

memory of it is very precious. She seemed to feel that it would not be for long; and, indeed, we find that ever since Christmas [when her brother had died] she has said that she should never recover, and told her husband on leaving Oxford that she should never be there again. So her religious feelings ripened and deepened, and she was preparing for her great change, while we were only pleased to see how her character had opened out and strengthened in her married life.'

At the end of the summer term Mr. and Mrs. Ridding joined the Moberly family party at Winchester. On the first anniversary of their wedding day, July 20, which they had planned to spend in the loved woods and fields of Hursley, Mary died in childbirth. Her little daughter was born dead. Like a wonderful, beautiful dream, the happiness and delight of his year's married life passed from her stricken husband.

She was buried in Cloisters beside her brother Arthur, and her husband placed a beautiful marble mosaic cross on the East wall, with the following epitaph below it:

Maria Louisa Georgii Ridding Conjux nimium
dilecta huj. coll. informris. fil. nat. sec., nupta
d. Julii 20. A.S. 1858, filiolam ante partum
praereptam morte secuta d. Jul. 20. A.S. 1859, Aet 22.

The tragic pathos of such a loss cannot be written about. All the love and sympathy of Winchester and Oxford went out to Mary's parents and family, and, above all, to her poor husband. Letters of deep-felt sympathy poured in upon him. A portion of one from the Rector of Exeter College may be quoted, on account of its bearing on Mr. Ridding's future. He was being pressed to consider the Head Mastership of St. Andrew's College, Bradfield, but the sustaining friendship of his Exeter colleagues made him decide on remaining at Oxford.

The Rector wrote on August 2 a letter, moving on account of the deep sympathy he showed to Mr. Ridding. He went on to say:

'. . . And now as to the loss your letter more than hints may befall us. I know what must be the trial to work in Oxford after all that has passed. I dare not ask you to

submit to it; but I dare ask you to put off your decision to the latest day. I dare ask you further to consider whether your influence for good will be anywhere so great as here. Pray remember that you have a power over the undergraduates. . . . You can rebuke them sharply; you can speak to them in an entire plainness of speech; and not only do they bear the rebuke from you, but are thankful. Nay, one consideration more, and I hope you know me well enough to be sure that I am offering it for your sake only, not as prescribing your line of duty. If you retire, who is to take your place? Of talent we have enough, but there are *other considerations*. May God direct you in your decision for your own good chiefly, and next for that of others; but of one thing be assured, that whether our immediate connexion continue or be, alas for us here! severed, I shall ever retain the most grateful recollection of your unvarying kindness, as will the whole College retain that recollection of your almost unexampled labours for the temporal and eternal good of its members.

'Yours ever most sincerely,
'J. P. LIGHTFOOT.'

Mr. Ridding stayed at Winchester until October, when he went back to Oxford. So soon as he was able to give up the sad home in New Inn Hall Street, he removed to 'Exeter Hall,' a *dépendance* of the College in Turl Street, where he lived as resident Tutor.

What the taking up again of his life in Oxford cost him no one ever knew. In pain or trouble, he endured silently. He told his greatest friend that in his agony 'God has mercifully made me believe in Him and in heaven.' And long years afterwards, in trying to help another passing through the same furnace, he spoke of 'the faith that helped me to look across the blank somehow and think it will be made right. As I look back, I feel that my young trust that had been taught me was true and good and won through in time.' In his wife's Prayer Book he wrote: '*The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.*' And: '*I will go forth in the strength of the Lord God: and will make mention of Thy righteousness only.*'

And God did not fail His brave servant. He walked in the strength then given to him for forty-five years. That text

was the keynote of his life, and vibrated through his own sorrow to carry help to other troubled souls.

He helped many. The widow of a friend, who had died two months after Mrs. Ridding's death, wrote to him:

'. . . Not one of the many letters of sympathy have come home to me as yours did. The very fact of holding in my hand a letter coming from one who had faced the same blinding storm of agony, and had *found* the light come at last, even out of the midst of that dark chaos—that was comfort and consolation. There was something positively sacred to me in that sympathy. . . .'

He did not allow his sorrow to numb his life. A sister described the effect of the struggle on him:

'In his misery George gave us the feeling of one very much tried, but the fact of his showing *anything* showed what it was to him. He was silent, with a white, drawn face. Pluck was the only word to describe how he bore. He was always kind and thinking of other people, always caring for and protecting the little and weak ones in the vacation.

'The sense of crushing bewilderment left its mark for years upon his face.'

At Oxford Mr. Ridding did not shut himself up, but threw himself as vigorously as ever into the life of the place.

The Rev. Dr. Plummer, a devoted pupil of Mr. Ridding's, gives this account of him at this period of his life:

'My recollections of Ridding begin at the time when he returned to life in College after the death of his wife. . . . I do not think it would be any exaggeration to say that with the bulk of the undergraduates Ridding was the most popular among the Dons; and this was certainly remarkable. There was very little of the popular Don about Ridding; he did not row or play cricket, and he was not often seen watching the boats or looking on at cricket. Respect growing in reverence, liking growing into real affection, was our attitude to him. But for those of us who knew him in 1859 and 1860, there was a feeling which, perhaps, came before either liking or respect: we were intensely sorry for him. He was then suffering from the early death of his first wife, and we could see that the blow had been a crushing one. . . . I can still

almost hear the tones of his voice as he took up the words: *αἴλινον αἴλινον εἰπὲ τὸ δ'εὖ νικάτω.*

"Sing a dirge, sing a dirge, but let the good prevail."

'But our affection for Ridding was not merely a transformed compassion. His geniality and genuine kindness, the cheeriness which shone through his sorrow, his refinement and charm of manner, all contributed to inspire us with liking and respect for him. And then, those who could appreciate it knew that they got from his lectures, and still more from his private instruction when they went to him with composition, a brilliancy of scholarship which could not easily be excelled, even in Oxford.

'The chief source, however, of his influence over us was laid, not in the lecture-room, but in the newly-built chapel opened in 1859. There was no one whom we liked so well as a preacher as Ridding. His sermons were not eloquent. Some people said that the sentences did not always run straight, but they went straight to our consciences. He did not scold, and thereby put our backs up; but he could make men ashamed of themselves and wish to do better. He never gave the impression that he took pleasure in finding fault, however justly. His object was to help us to lead nobler lives, more worthy of our splendid opportunities.

'Another source of his influence was his general manner towards us. To those whom he knew best he was most friendly and genial; but every one was treated with a quiet courtesy which was very winning. He was a gentleman and a Christian, and he always treated us as gentlemen and as reasonable beings. No one can think of Exeter College from 1859 to 1863 without remembering George Ridding with gratitude and affection.'

Mr. Ridding did not confine his help to the members of his College only. The chapel choir, the College servants, and the clergy and parishioners of S. Peter-in-the-East, valued his help and ministrations also.

He joined the Volunteer movement which was begun in Oxford in 1859. He was President of the Exeter Musical Society, which he helped at this time to develop into a successful society. His first connexion with the National Educational Society began in 1859, and until 1863 he filled the post of local secretary with zeal, rousing all the churches

in and round Oxford to have special sermons and collections for the society. He was indefatigable in securing attractive preachers, among whom the names of Burgon, Stanley, Liddon, Jacobson, Tait, and Farrar are recorded. In 1862 Dr. Moberly and Mr. Ridding were Select Preachers together.

On February 20, 1861, his College, departing from the usual course of appointing Fellows to the Proctorship, unanimously elected him, with the emphatic approval of the University, to be Junior Proctor. His pro-Proctors were the Rev. J. T. H. Du Boulay and the Rev. W. Wollaston.

His pro-Proctors say that Mr. Ridding performed his duties so assiduously himself that he did not leave much for them to do, and that, while performing the duties of his rather thankless office conscientiously, he was at the same time decidedly a popular Proctor. The Rev. C. W. Sandford, Censor of Christ Church (afterwards Bishop of Gibraltar), said in 1862:

'I know him as an influential member of Convocation and as Proctor. He is one to whose opinion on all matters affecting the University great weight is attached. As Proctor he showed that it is possible to be strict and yet popular. He has a remarkable power of winning the goodwill and affection of those who have to work with him or under him.'

When his Proctorship came to an end, Mr. Ridding devoted the emoluments of his office (£300) to the cost of a mosaic reredos in the new Chapel of Exeter College, which was a matter of deep interest to him.

Two events connected with Mr. Ridding's Proctorship should be mentioned.

On account of an obsolete University regulation soon afterwards abolished, Mr. Ridding was obliged to be in residence as Junior Proctor during the Long Vacation of 1861. He decided to make this compulsory residence useful to others, and accordingly invited five men who were reading for honours in Moderations to come and read with him and share his 'solitary confinement.' Two of them, Mr. Martin and Mr. Plummer, accepted; the latter felt special gratitude, because he was not Mr. Ridding's pupil at the time. He

says that they had a very pleasant time, spending hours with their host, who was to them a private coach of the finest scholarship, giving his services gratuitously. The reward reaped by Mr. Ridding was a lifelong gratitude and the satisfaction of seeing Mr. Plummer's name in the First Class in Moderations.

The other event was connected with the publication in the previous year of *Essays and Reviews*. One of the writers of that famous book was Mr. Jowett. His article, *On the Interpretation of Scripture*, increased the storm of protest originally raised against his Commentaries on S. Paul's Epistles, and strengthened the fanatical opposition in the Hebdomadal Council to the increase of his salary as Regius Professor of Greek. The matter was perpetually recurring, and when it recurred during Mr. Ridding's Proctorship he had an encounter with Dr. Pusey about it, which the majority present felt to have been very courageous and creditable. Dr. Pusey was a very astute member of the Council, and, with all his high qualities, was at times capable of taking a line which appeared wanting in straightforwardness—a line, therefore, abhorrent to Mr. Ridding, which he, with his fierce love of justice and honour, exposed and rebuked in very plain language on this occasion.

Mr. Ridding, like all Mr. Jowett's pupils, had a great love for him. He had learnt much from him, and owed a great deal to him; and the pecuniary persecution of his opponents seemed to Mr. Ridding to be an intolerably irrelevant, unfair, and false plan of campaign. This feeling was shared by numbers of liberal-minded men of strong Church views, and it produced in others, besides Mr. Ridding, a feeling of distrust of Dr. Pusey's methods. With Mr. Ridding, it took years before he could do justice to his opponent, and the distrust then engendered remained permanently in his mind.

In 1864 Convocation voted against the endowment of the Greek Chair; and on December 5 Mr. Ridding, as a protest, preached his famous sermon as Select Preacher on *The Liberty of Teaching*.* It made a great impression at the

* *The Revel and the Battle*, p. 67.

time, and was his first public utterance which influenced a large circle of thinkers. It is now, at this distance of forty years, still referred to. The sermon was a protest against the danger of suppressing discussion.

Gamaliel's advice to the first Ecclesiastical Court, recorded in Christian Church history, Acts v. 38, 39, formed its text. The preacher did not argue in favour of agreement with the opinions put forward by Mr. Jowett, but in favour of liberty of judgment:

'The belief of a living Church must advance, be modified, be developed or reformed, with changes of knowledge, of thought, of interpretation. . . . Each generation grows new ideas into its old beliefs, which it does not therefore drop, but transforms into new proportions or shifts into new perspective, and gradually their acceptance requires new formulation.'

The passage on the education of the rising generation of clergy in truthfulness, reverence, and assurance that our documents are helps and starting-points for advance in wisdom and learning, not bonds and fetters to the free study of truth, has been too often quoted to need repeating here.

'Did it not sound like a *shell* bursting in the midst of a great wooden man-of-war?' asked Dr. Moberly of the preacher, when criticizing the sermon. He added: 'Capital all that is about the *living* instead of the petrified rule.'

Professor Huxley said of the preacher (who had been described by Mr. Montagu Burrows as 'the most dangerous man in Oxford'): 'I should like to meet the man who could preach a sermon like that.'

Two years before he was Proctor, Mr. Ridding began a series of Vacation tours, which made him acquainted with most European countries, Palestine and Egypt. In 1860 he and Mr. Tozer travelled in Norway as far as to Hammerfest, a tour rarely undertaken at that date. When their journey took them through the fiords, and the boatmen refused to row, Mr. Ridding had frequently to row for ten hours at a time with a gigantic oar, whilst Mr. Tozer steered the queer boat through the night along unknown waters. At Trondhjem they were fortunate enough to witness the coronation of King Karl XV., on August 5, in the ancient grey cathedral.

They were given very good places as members of Oxford University, Mr. Ridding having promptly satisfied inquiries as to where their uniforms were by explaining that their cassocks were at Oxford, and that it was not the English custom to travel in cap and gown.

Mr. Ridding's services as Proctor were among the last he was able to give to Oxford. The end of his life there was approaching.

On October 27, 1862, Dr. Moberly wrote to him, in view of the coming vacancy in the Second Mastership at Winchester, that 'It would be the most inconceivable relief to my mind to feel that you were here, to help during the short time that I can last, and to take my place when I am called away.'

Mr. Du Boulay, who had just gone as a Master to Winchester, wrote also to Mr. Ridding on hearing that he shrunk from leaving Exeter:

'Suppose there is a vacancy, and things go wrong, I think you will have something to answer for; and I think things might go very wrong for this School—at least, very much less well. If we get the best possible man, I see no end of good in store for the School in its present mood.'

On the death of Mr. Frederick Wickham, the Second Master, the vacancy was filled by the election by the Warden and Fellows of Winchester of Mr. Ridding from among some very formidable rival candidates. This was on January 14, 1863. By the end of the month, Mr. Ridding was established in his new home, returning after twenty-eight years to the house of his birth.

There, on February 25, the pleasant news reached him of the election of his pupil, Mr. Edward Bernard (now Canon Bernard), as Hertford Scholar. Mr. Bernard attributed his success entirely to Mr. Ridding's great help, 'without which nothing would ever have been done'; while the Exeter Fellows wrote to tell him of the fillip this brilliant success had given to all their undergraduates.

With these latest laurels in his hand, Mr. Ridding turned his energies to his new task of learning to be a great schoolmaster.

CHAPTER IV

SECOND MASTER OF WINCHESTER COLLEGE (1863—1866)

'It is the right man in the right place—but only for a time. We look to higher things still,' wrote one of Mr. Ridding's friends in his letter of congratulation. These few words are not an inapt description of this transitory stage in Mr. Ridding's life-work. It lasted four years, in which, partly owing to his co-operation with the Head Master, great improvements took place in the School, and brilliant successes appeared in the Oxford class lists; and in which he gained a thorough insight into what future changes and reforms were necessary, and discussed them in frank and intimate private talks with Dr. Moberly. For it has not, perhaps, been sufficiently realized that many of the changes made by Dr. Ridding were improvements and reforms, which his predecessor welcomed with warm approbation; and which, but for his age and their costliness, Dr. Moberly would himself have been glad to have inaugurated.

Under Dr. Moberly four radical reforms had already been accomplished: the introduction of competition into Senior Part, and into the election of Scholars; the opening of three boarding-houses; and the expansion of the staff and curriculum. For many years Mr. Ridding had shared the Head Master's anxieties and hopes for the School; and now opportunity had been granted in which, by joint counsel and work, they were able to prepare for the coming development as a natural process rather than as a revolution.

Probably, to Mr. Ridding, the School seemed little changed from the antiquated condition in which he had left it seventeen years before; but, to those around, his coming as Second

Master appeared to bring new life into it. His abundant energy began to tell in various directions; Dr. Moberly was delighted to find with what splendid preparation the boys came up into his classes. A difference was also apparent very soon in their tone. There was an undefined feeling that they were all fellows together, and that the school was linked into fellowship with the masters by 'Ja Ra,' as the boys nicknamed their new master. Like Bishop Charles Wordsworth (whose traditions as Second Master influenced Mr. Ridding much), Mr. Ridding was interested in their games, frequently playing cricket and fives. He encouraged the introduction of the new Shakespeare Society in 1863, of a Glee Club, instituted by himself in 1864, of a Debating Society in 1866, and of a School Journal, 1866, all of which he helped to start on their successful careers. The School Journal, *The Wykehamist*, was edited during the early seventies by G. E. Buckle, by E. T. Cook, and by J. E. Vincent, subsequently editors of *The Times*, *The Daily News*, and *Country Life*.

In these various musical and literary efforts, the Rev. C. H. Hawkins (the founder of the Shakespeare Society) was an invaluable coadjutor.

The Second Master's house was genial and delightful, and men who were young scholars at that time remember how, on leave-out days, he would take whole bevies of little College juniors on junkets to the Isle of Wight.

Through this period of incubation of reforms, Mr. Ridding's personality does not appear to have made the same impression at Winchester as it had done at Oxford. Realizing the grip with which that same personality seized on their imaginations soon after he became Head Master, in after-years many of his pupils and colleagues were puzzled to account for this fact. But there was nothing odd about it. As in his diocese in later years, he made his way into men's hearts, not by immediate assault, but by gradual sure advances, which won him permanent possession, while, as years went on, his magnetic force more and more drew the affection and confidence of all his people.

Mr. Ridding valued greatly these four years at Winchester

as a time for realizing his own shortcomings, for learning his work, and for feeling his way; and his rapid conquest as Head Master was the result of these years of preparation. He spoke of the need of such times of training in a sermon preached to the boys in 1863:

'It is the training which brings strong natures to their highest perfection. Smooth circumstances and easy times touch so small a part of our own nature, and show us so little of other people's, that we get in them none of that knowledge of ourselves and of mankind, on which, more than on any other knowledge, human greatness (that is, the power of ruling and leading other people) depends. This knowledge is gained among difficulties; a strong nature learns to walk warily, learns to bear and forbear, learns self-control and self-denial, learns his own powers; learns himself, in short—and in that knowledge of self learns all other men too, and how to deal with them by knowing how he himself would be dealt with. . . . Difficulties are the training for difficulties.'

What the College boys felt about his rule can best be given in the words of two of the Scholars of that time. Mr. A. K. Cook (afterwards one of his staff) writes:

'I was in College all the time the Bishop was Second Master. There was in those days much more complete self-government, and much more aloofness on the part of masters, than there has come to be since. The Bishop left us a good deal alone. We had an idea that he knew much more about things than he cared to show. I remember wondering why he didn't intervene more, and coming to the conclusion, after he became Head Master, that he deliberately was biding his time, till he could reform effectively. Meanwhile, we had the greatest respect for him, and we believed in him thoroughly. I never heard a rude word said about him, even by the silliest among us. We thought him odd; he was strangely reticent, we thought, sometimes; we were amused at his unexpected turns of speech; and many of us tried to mimic what he said and the way he said it. I don't imagine that we could very well have explained why we felt towards him exactly as we did. I remember that we believed him to be large-minded and absolutely just; but I believe the chief factor in producing the very special feeling we had about him was his personal dignity and distinction. I was fortunate enough to be under the Bishop, as Second Master, for a year and a half in two

different parts of the School. (I was also under him for two years as Head Master.) In Middle Part, teaching boys not far advanced, he insisted on accuracy of detail without seeming to worry! He never could be pedantic. But what struck me most, even as the merest junior, was that he was amazingly at home (and in a most pleasant home) among the classical authors. I remember being surprised at first at his seeming to enjoy them, till I began to enjoy them a little, too. Was Virgil really one of his favourite authors? I remember particularly how much he seemed to care for him; perhaps that was because his voice, when translating good poetry, was so sympathetic and impressive. Thucydides is not generally thought attractive by boys; but the Bishop's masterly fashion of dealing with him made the difficulties seem trifling; the speeches became almost fascinating. (We thought the Bishop a bit of a magician at times: he turned nonsense into sense with so much adroitness.)

'Many people will have spoken of special points about his teaching, such as the astonishing skill and vigour of his translations into Greek and Latin, or his large way of treating history; but it was, I think, only when we sat under him as Head Master that we realized this.'

Mr. E. D. A. Morshead (also afterwards an Assistant Master) speaks thus of his remembrances of the Second Master days:

'Two ideas—both of them true—were prevalent: one, that Mr. Ridding belonged to a distinguished Wykehamical family; the other, that he was not quite like other people. He seemed to decide all matters of discipline by considering the individual case; no one knew the least from what he *had* said what he would say next time. This peculiarity pursued him throughout his magisterial career. He left things to be decided as they arose; it was a part of his fixed disbelief in machinery and formal rules, to which boys in their administrative capacity are comically, sometimes tragically, enslaved. He said in later days, in one of those bursts of humorous confidences with which he occasionally surprised individual colleagues, that he had found it a considerable advantage in life to be considered "a queer fellow," and probably his judgment on this point was accurate.

'So far as this second idea had reached College before his arrival, it had probably been propagated from Oxford, but experience confirmed it. What he did—whether in the way of permission or prohibition—was always kind and thoughtful,

but it was apt to be abrupt and unexpected. He very seldom gave reasons for his decisions, and seldom allowed them to be quoted as precedents. He used to do evening work with some of the seniors, and curious anecdotes soon permeated College of his quaint way of teaching on those occasions. He would sit on the floor of his study, or on the fender-stool, and discourse in a restless and unexpected manner, sometimes on the actual work in hand, and sometimes on collateral matters—matters really germane to the subject, but not always visibly so to the pupils. . . . We knew that a shadow had fallen on his life, and somehow we had the sense not to think him morose or silent without cause; but in the days of which we speak, he was not very *ready* in his way with boys. Miscellaneous favouritism was not at all in his line; and that he was really watching the situation, and devising plans of amelioration, in case the opportunity for making vigorous changes should come to him, naturally did not occur to us.

'In those days he showed us very little of his peculiar humour. We suspect that he recognized that sarcasm was a dangerous weapon of government, unless it was genial. But that he was a "negligible quantity" no one from the very first supposed. What we did *not* know, until in after-years it revealed itself, was his amazing rapidity of work and his felicity in Greek and Latin composition. That he was more happily equipped with those languages than with the vernacular was visible enough to senior boys, and perfectly recognized by himself. A very rapid thinker, he seemed to have a certain contempt for mellifluous or ordered periods in a language which everybody understood. Even the natural order of English words seemed to him something "more honoured in the breach than in the observance." It was a pity, for two reasons: because it diminished the weight of his authority with the public, and because it led some of his pupils into the entirely erroneous opinion that he did not care for English literature.'

Mr. Ridding's home life during these years, spent in the house of his childhood, was transformed by the immediate neighbourhood of the Moberlys. He clung with fervour to the love of his wife's family. Dr. Moberly used to observe how the abruptness and roughness of ways, into which he dropped from living only among men, fell away from him under the influence of Mrs. Moberly's presence. His enjoyment seemed to lie in losing himself in the crowd of brothers and sisters.

His arrival at Winchester for the Oxford vacations had always been the signal for all lessons to cease and holidays to begin. How could lessons go on, when the schoolroom door would burst open to admit George Ridding on all fours, with a host of little brothers on his back?

And now, when he was actually living next door, he became, if possible, more entirely one of the home party than before, joining in their music, their sketching, and their walks, and taking them for long and terrible drives in his pony carriage. He knew little about horses, and he was short-sighted and audacious. When he was in Norway in 1862, he described in a letter home how he had shied at the first look of the carriole as 'very dangerous for beginners. However, I always think "one trouble and all right" is the case in most things.' That was certainly his attitude in driving. Sometimes he started out with his horse 'rather fresh,' and the splash-board would be kicked into curls, and the drive would end abruptly. He had a terrible horse, the Phooka, which he drove, and which he always declared 'saw ghosts! Phooka always ran away at the green pond by Hursley Road, and always knew the haunted places.'

Besides these questionable joys, Miss Moberly remembers how, at that time,

'George took us to London to hear concerts, and showered presents upon us. He did his best to prevent us from becoming narrow-minded and "groovy," laughing at our prejudices, and trying to enlarge our minds; whilst he, in his turn, received his full share of all the rebuffs and snubbings that generally take place in a large family.'

But this merry side of family life was partly counterbalanced to Mr. Ridding at this time by the alarming illness of his youngest brother, the Rev. William Ridding, Vicar of Meriden. In his holidays his brother George helped him by taking his duty, and for several months William and his wife made their home in his house in College.

The clerical help which Mr. Ridding gladly gave on many occasions, both at Meriden and Andover, did not prevent him from enjoying some very pleasant holidays abroad.

He wrote on August 9, 1863, from Dresden to Miss Moberly:

'My dearest Alice,

'I have not much to tell, but you shall have it in the businesslike form that you like. On Friday morning we went to see the pictures at Amsterdam. They are a "National Gallery"—*i.e.*, all Dutch or early German. Of their style there were some marvels. A picture by V. der Horst of the Civic Guard's feast after the peace of Munster beats anything I ever saw for bringing out faces fully, and they all come out of the canvas—composition, light, and shade colouring, there was none—but each face was wonderfully finished, of life-size. Two very fine Rembrandts, one—*The Night Watch*—with some excellent grouping and his usual light effects, and some faces of lookers-on which reminded me of the expression of spectators of the Proctorial procession; and there was a wonderful picture of a night-school by Gerard Dow, with five different lamp or candle-light effects about it, and very effective life in the figures and grouping. . . .

'The town is the principal curiosity of itself. There we dined, provisionally, on the Dugald Dalgetty principle—not that we wanted it, but in case we might when we couldn't get it. And so off to Leipsic straight. . . .'

From Munich he wrote again on August 28:

'. . . On Sunday afternoon we went up a hill called the Gaisberg to see seven lakes, some snow mountains, and the town below; and, though it was too hazy to see all, we had a fine view of glaciers, peaks, lakes and plains. We missed the turn in the path, and let ourselves in for a scramble up a wood-shoot, which was a steeper affair than I had ever climbed, barring the wrong side of Mount Pilatus. However, we scrambled up, edifying two professors who were there, with a deaf-and-dumb guide, who went through great pantomime of amusement. The professors didn't believe it was a mistake, but said, "If the same thing can be done with danger and without, the rest of the world prefer without, but the English always with." We regretted to find that what seemed a chalet below, with hopes of beer, was an observatory, and what below seemed cows, with hopes of milk, were bullocks—for it was hot, and my costume was not, as you dream it, all white, but rather thick and dark. That yellow cassock would be so cool and handsome in cloister-time! Truly, this is "the land where professors in plenty be." On Monday two more of the race went to Berchtesgaden with us; one hailed from Leipsic,

and talked about "Teologie," so I asked him if he had seen the Sinaitic manuscript, of which I saw a copy has been sent there; but he had not heard of the MS. . . .'

In 1866, the last year of Dr. Moberly's reign, his heart rejoiced over the Wykehamical successes at Oxford: all the Chancellor's prizes of the year, the Hebrew Scholarship, the Gaisford Verse, a Queen's Fellowship, a Magdalen Demyship, and eight First Classes. 'I shall go out in a shower of fireworks!' he exclaimed. He felt that his tenure at Winchester, which had lasted over thirty-two years, was nearing its end, and that, if opportunity offered, he would do wisely to retire from office. He believed that the School which he loved so well would be the better for a change, and the thought which lay near the heart of many Wykehamists was much in his mind also—*i.e.*, the desirability of having Mr. Ridding for his successor.

In July, 1866, one of the Fellows died. On September 27, Founders' Obit, the Warden and Fellows met in chapel to fill the vacancy; and, having elected Dr. Moberly to the Fellowship, they at once proceeded to fill the new vacancy made by his resignation of the Head Mastership. They sent a request to Dr. Moberly to join them that afternoon, and asked him to go and offer his late post in their name to his son-in-law.

All who knew the effectiveness of Mr. Ridding's work at Oxford, and saw the promise of that now begun at Winchester, desired most earnestly for the School's sake to see him appointed as Dr. Moberly's successor. But they, and still more the outside world, criticized the hurried procedure of electing the new Head Master without deliberation or any public announcement of the vacancy, as wanting in respect to the dignified position of the Mother of Public Schools. They held that it was a case of appointing the right man in the wrong way.

To the Fellows their action presented no incongruity. They considered the School in the character of a modest adjunct—like its own gateway, a necessary entrance through which those must pass who aspired to occupy seats in the most important offices of the ancient Foundation: the Fellow's Common

Room and the Warden's lodging. Changes were imminent; rumours of reform were in the air. It seemed to them desirable to appoint as Head Master a Wykehamist, permeated with the spirit of tradition, familiar with the wishes of the Warden and Fellows, and of whom it would be possible to cherish secret hopes that he would be content to follow in the ancient ruts, and would not side with the radical agitators. Mr. Ridding came of a family well known to all the eight Fellows, and was connected by relationship with some of them. Therefore, in comfortable conviction that they were providing the College with a sober, scholarly Head Master, bound by sympathy as well as by kinship to the old regime, they appointed George Ridding Head Master of Winchester College, of that old Winchester College which had always 'hated to be reformed,' which was profoundly reluctant, collectively, to remember that an Arnold had ever been numbered among its sons, and which carried on contentedly an uneventful, secluded, scholarly existence.

The Fellows proposed; but God disposed.

The ovation, which had been accorded by the boys to Dr. Moberly on his appointment to the Fellowship, was repeated as soon as the election to the Head Mastership was announced. The new Head Master was received with thunderous cheers. 'Domum' was sung, and Wykehamical feeling relieved itself in song and shout.

In December, the Rev. J. J. Hornby was elected Second Master, a position which he occupied for a year, until his appointment to be Head Master of Eton. For six months he lived with Mr. Ridding in College, while Brighstone Rectory, in the Isle of Wight, was being repaired for Dr. Moberly, who had been appointed to that living.

'How can I succeed your father as Head Master?' Mr. Ridding said on the occasion of one of his walks with Miss Moberly. 'I have very little general information, nor have I ease of diction.' He felt his shortcomings, and was always eager for fresh knowledge and insight. All through life he was learning and growing, following up subjects of which he felt himself to be ignorant. In his later years he had achieved

a remarkable degree of knowledge in unusually varied branches of learning. In Physical Science he had made a special study of light, botany, natural history, and physiology. He had accumulated information on archæology, numismatics, hieroglyphics, and possessed an extensive acquaintance with legal points, Canon law and the by-ways of patristic learning. He had a gift for practical architecture and plan-drawing. These may be mentioned as studies of his leisure hours, in which he delighted to accumulate knowledge at an age at which the majority of men fall back on whist and newspapers for their sole recreation. He would surprise people by his quick grasp of unfamiliar ideas.

He was once shown over a large cotton-mill by its owner, who, after the visit, exclaimed in surprise that he could not have believed that his guest could have shown such an intelligent understanding of the intricacies of its machinery, 'and he was a Bishop!'

It was this width of interest, combined with his maturity of judgment, which made an old pupil say that what struck him as the most remarkable point in his old Head Master's character was the fact that you could not consult him without feeling that of all people you had ever met, he had the strongest reserve force of knowledge.

PART II

FORTY-THIRD HEAD MASTER OF WINCHESTER COLLEGE 1866—1884

CHAPTER V

'THE SECOND FOUNDER' (1866—1884)

'The supreme change' which the reign of Dr. Ridding accomplished cannot be described in truer words than those in which Dr. Abbott defined Winchester when speaking at the Second Head Masters' Conference held there in 1888, when the changes made during Dr. Ridding's Head Mastership had stood the test of some years. 'Winchester College was,' he said, 'a place where everything was antique and nothing was antiquated.'

What Dr. Ridding accomplished was most remarkable. The difficulties, obstacles, and prejudices that had to be overcome would have daunted many strong spirits, but they crumbled away under the resistless attack of his 'constructive genius, strength of will, and munificence.' It was this result which made his seventeen years of rule at Winchester a great triumphant progress.

To realize what he accomplished, 'the wonderful blending of the fourteenth and nineteenth centuries,' it will be necessary to remember that between 1868 and 1871 the Constitution of Winchester College was altered by the Public Schools Act, and that during that time most of the changes were effected. The necessity for alteration of the Constitution will be best understood by a reference to the original

Foundation as it was created 470 years before, and by a brief account of the manner in which, in the course of those years, the Founder's intention was forgotten, to the detriment of the School.

In 1393, on March 28, the Warden, Master, Usher, Scholars, and one Lay Clerk took possession of the College of S. Mary, Winton, founded by Bishop William of Wykeham to be a nursery for New College (his other College of S. Mary Winton at Oxford), and to increase the supply of clergy, so terribly thinned by the devastations of the Black Death. In the Statutes drawn up by the Founder, he ordained that the Foundation at Winchester should consist of a Warden, seventy Scholars, ten Fellows, three Chaplains, three Lay Clerks, a Schoolmaster, an Usher, and sixteen Choristers; and he gave permission in Rubric 16 that ten sons of 'noble and substantial persons who were special friends of the College' might be educated and lodged within its walls, but not as a charge of expense upon the College.

'Outsiders' were also permitted to be educated in the College. They numbered nearly a hundred, ten years after its opening. (These two sets of boys were the ancestors of 'Commoners.')

The Warden and Fellows formed the Governing Body of the Foundation. The former was entrusted with the general control of affairs, and the Fellows acted as his advisers.

In the beginning of the fifteenth century the College was poor. Its principal source of endowment was the estates of the sequestrated alien priories which William of Wykeham acquired for the College. But, as time went on, the value of the estates increased, and gifts for Obits accumulated, till the Warden and Fellows became important landowners. Until the Reformation they lived within the College, and were restricted to their statutory stipends. After the Reformation they married, became non-resident, and made themselves rich with the heavy fines on their leases, which they took for themselves and their families, starving the scholars and masters.

Although many of the Wardens were benefactors to the

School, and were troubled at this condition of things, averring that 'they came near to be thought guilty of perjury, breach of trust, and injustice to their wards,' the Fellows appear to have resisted all monitions to reform or disgorge. Like other landowners, they became increasingly occupied with the development of their property, in entire oblivion of the needs and development of the School.

From 1700 until their supersession in the nineteenth century, the practice continued of dividing the surplus revenues and starving the School, with the result that at the Queen's accession in Dr. Moberly's time, when the income of the Foundation was £20,000, the College was poorer and less able to provide for its urgent needs than Rugby, with half that income.

Such a condition of things, entirely contrary to the Founder's intention, naturally brought about its own abolition.

'A college of dignitaries with a school attached' was how one Fellow described Wykeham's foundation. No doubt he had become persuaded that such had been Wykeham's intention, as fully as another Fellow, who, when Dr. Ridding was providing the new cricket ground for the School, remonstrated indignantly with him on

'the Irish Church style in which he had been deprived of the use of those fields for his cows' pasture, which he had imagined he should have been able to enjoy all his life, all for the sake of boys who would be playing there now, always, in every shape, dressed, half-dressed, and undressed, and who would therefore cause his adjoining property to deteriorate terribly in value.'

These instances suffice to show how 'the dignitaries' regarded the interests of 'the school attached.'

The end to this intolerable condition of things came when, in 1857, the Universities Commissioners for Oxford made new Statutes for Winchester College, which abolished 'Founder's Kin' and suppressed four Fellowships, so as to establish thirty additional Scholarships and twenty Exhibitions.

This was followed by the Public Schools Commission in 1862, and Act in 1868. Under the Act the Winchester Governing Body was given a year in which to reform; but it

stubbornly opposed any change or innovation, and passively ignored the Act. On July 28, 1871, the Warden and Fellows were superseded, and a new Governing Body installed in their place by the Public Schools Commissioners on November 25.

From 1869 to 1871 was therefore a time of interregnum, which the swift mind of Dr. Ridding perceived immediately could be utilized as a unique opportunity for working out, with unfettered hands, the reforms which he felt to be so vital for the development of the School, and which, as at Exeter College, he saw could only be satisfactorily done from within.

With a speed like that of the genie of Aladdin's Lamp he carried them out. Masters and boys felt that things were happening as in a fairy-tale. They wished, and the wish was gratified. Tutors' houses arose, new classrooms and a large staff of masters were added, and a magnificent cricket ground appeared in the place of dank water-meadows, so that when the new Governing Body came into existence, they found that they were called to rule over a transformed School, with all modern requirements already provided, and with an overflowing stream of boys pressing for admittance within its portals.

How Dr. Ridding worked this miracle may be best appreciated by further reference to the past history of the College.

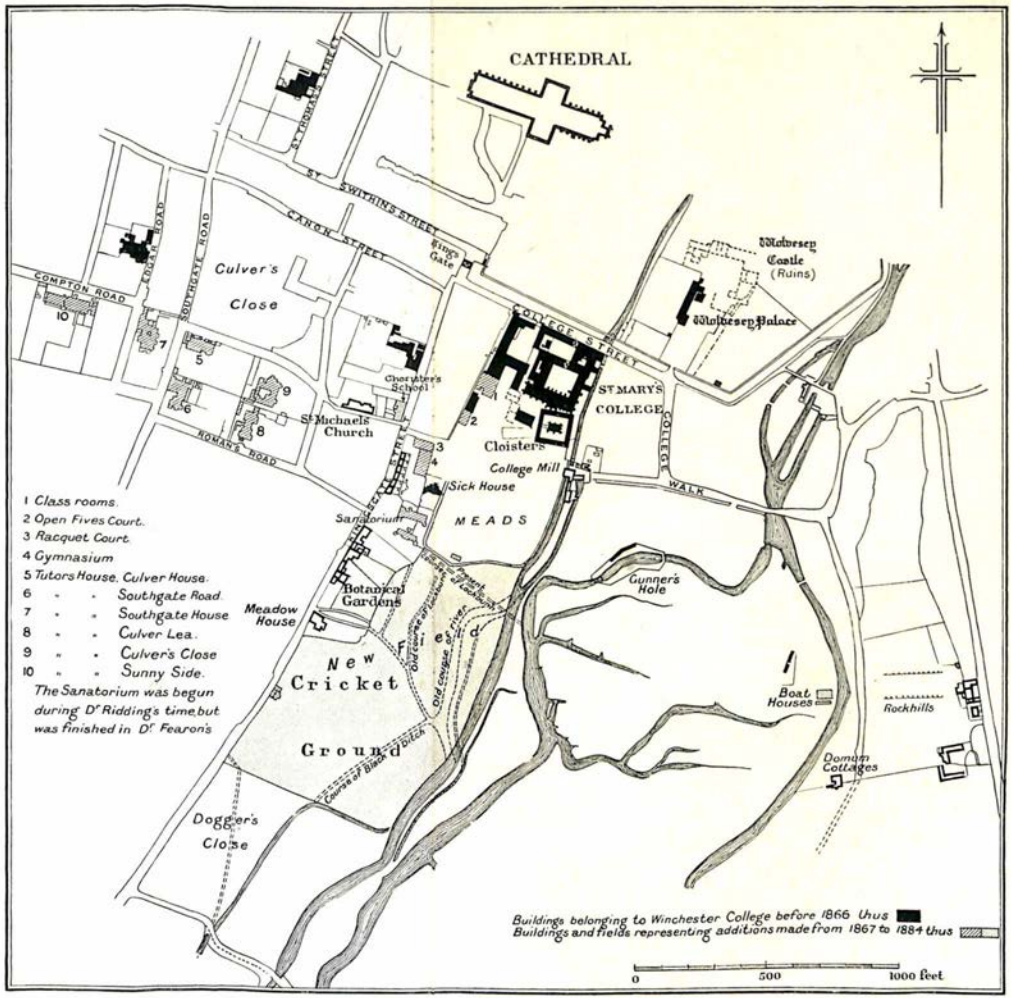
The first of the changes accomplished by Dr. Ridding concerned the School buildings and grounds. These are shown on the accompanying map.

For the enlightenment of non-Wykehamical readers, a brief recapitulation of the periods at which the different parts of the fabric were built is given below.*

In 1382, William of Wykeham, Bishop of Winchester, twice Lord Chancellor of England, obtained a Charter from King Richard II. for the founding in the South Soke of Winton (an episcopally governed suburb outside the city walls) a College 'to God's honour and glory and the increase of the Divine service of His glorious Mother, the Virgin Mary, as also for the increase of Divine worship.'

The five acres on which he decided to build consisted of a

* See pp. 56, 57, 67.



PLAN OF THE COLLEGE OF S. MARY WINTON, SHOWING BUILDINGS AND GROUND ADDED BETWEEN 1867 AND 1884.

few tenements owned by various people, and meadows and property belonging to the great Benedictine Priory of S. Swithun. It lay amongst streams, and was called the Flood-stock. A ring of religious houses, with their 'greeneries and gardens,' surrounded it. On the east flowed the mill-stream through water-meadows, on which stood the College of S. Elizabeth of Hungary, founded eighty years earlier; S. Stephen's Chapel, a church in the patronage of the Bishop; a 'garret' or watch-tower house belonging to S. Swithun's Priory; and beyond them, again further east, flowed the River Itchen, crowned in the near distance by a low hill, on which stood the chapel of S. Catharine of Egypt.

On the south and south-west lay the meads and convent of the Carmelite Friars, founded in 1278. On the west, more gardens and property belonging to S. Swithun's Priory, and a little stream called the Lourte Burn (afterwards the Lock-burn), which flowed from beneath the city wall and divided the site of the new College from the Sustern Spital, a hospital tended by fifteen nursing Sisters who worked among the poor under the direction of the Prior. On the north lay the King's Highway, the city wall, and the great cathedral beyond. On the north-east the episcopal Wolvesey Castle (built by Henry de Blois, Bishop of Winchester) reared itself as a strong guardian of the College.

In this pleasant space, within this circle of unceasing prayer and praise, on March 26th, 1387, 'the prince of architects,' the great Bishop, laid the foundation-stone of his College, which Dr. Ridding loved to praise as 'his last and most perfect work.'*

He described Chamber Court as 'the gem of all Wykeham's work in its sincere perfectness and simplicity, and in the order and fitness of all its parts.'

Of Wykeham's architectural plan he said, that seeing it was 'to feel a pleasure something akin to that of hearing an instrument in tune—a plan that is itself a complete pattern attuned to unity by the exactness of geometric figures and the

* The work on the nave of Winchester Cathedral was actually finished later than the College.

symmetry of arithmetical proportions, so that it stands in itself a charming study, a harmony, a delight.'

This 'perfect harmony,' the College, was entered by an outer gate supporting a niche in which stood the statue of the crowned Virgin and Child. This led into an outer court with a brewery, granary, and outbuildings. A middle gate, from above which the statues of the uncrowned Virgin, the Archangel Gabriel, and the kneeling Founder, looked serenely down, led into a second court called Chamber Court, where dwelt the members of the Foundation, and on which abutted the Hall, Kitchen, Schoolroom, Chapel, and Tower. Beyond the Chapel lay the Cloisters, where the scholars prayed and played, and learnt their lessons in Cloister-time (summer term). Thirty years later the chronicles speak of the scholars going in procession 'up Hills,' which seems to point to the conclusion that the immemorial custom of making a playground of S. Catharine's Hill may have been part of the Founder's intention from the beginning.

By 1395 Wykeham had completed his great work, the exterior of which remains to this day very much as his masons left it.

The additions made by his successors are given in the following table:

A.D.

1426. John Fromond Steward built the Chantry, called by his name, within Cloisters, for prayer to be offered there for the souls of William of Wykeham, Wykehamists, his wife and himself.
1450. Warden Thurburn built his Chantry under the Tower.
1474. The Tower was rebuilt in its present shape.

After the Dissolution of the Monasteries.

1548. The southern wall of Meads was built out of the stones of S. Elizabeth of Hungary's College and of St. Stephen's Chapel.
1550. Meads was enclosed from land belonging to the Carmelite Friars.
1597. The Warden's House was built on the site of the granary, and his garden made out of land belonging to S. Elizabeth of Hungary's College.
1629. Chantry was converted into a Fellows' Library, with a granary above.
1640. Sickhouse was built by Warden Harris on the site of the Carmelite Friary.
1687. The great Schoolhouse called 'School' was built by subscription.
1688. Ball Court on the South side of 'School' was made for bat-fives, squash racquets, and 'up-games.'

A.D.
1692. The garden front of the Warden's House was built by Warden Nicholas.
1727. The Second Master's House was enlarged by Dr. Burton.
1748–1759. The Head Master's House and Commoners' College were built by Dr. Burton on the site of the Sustern Spital.
1775. Sickhouse was enlarged by a Fellow, the Rev. J. Taylor.
1833. The Gallery of the Warden's House was built.
1836. Sickhouse wall by Lavender Meads was built.
1844. New Commoners and the present Head Master's House were built by Dr. Moberly on the site of Commoners' College.
1860. The first Tutor's boarding house was opened in Chernocke House.
1861. The second Tutor's house was opened in Kingsgate Street.
1862. Wall between Commoners and College was demolished.
1862. The Fives Courts were built by Rev. C. H. Ridding.
1863. Chapel Tower was rebuilt.
1863. The third Tutor's house was opened on Southgate Hill.
1866. Chapel reredos was restored by Sir William Erle.

The remarkable point about this table, when compared with that of Dr. Ridding's additions, is, that in the course of 400 years up to 1844, only three provisions were added for the benefit of the boys—*i.e.*, Sickhouse, School, and Commoners' College; and that none of the three were the corporate gift of the Warden and Fellows. Meads (afterwards the College playground) was, until 1788, used as a hayfield and Fellows' garden.

The rich Foundation appeared to grudge all money spent on its children's service. It was his certainty of the futility of any attempt to tap this source which made Dr. Ridding determine to carry out his plans in complete independence of help from the College. The Warden acknowledged the necessity for additional classrooms, and regretted the undesirable arrangements in 'Commoners'; but he and the Fellows shrank back appalled from 'the large, complicated, and expensive proposals' suggested by Dr. Ridding. They made it clear to him that they would not contemplate such designs at a moment when dissolution threatened them. They had no desire to expire in a blaze of glory.

One source only remained available—*i.e.*, the new Head Master's own private property. He sold out his capital and savings, and spent them on the fulfilment of his projects. He drew unreservedly on his large salary, which for five years was entirely absorbed by his great undertakings. After that

date, he was again free to begin to put by money for his own future use.

This, of course, was his private affair, unknown to anybody; but never did investment bring richer returns, if health, development, higher standards of learning and interests, and increasing prosperity—blessings which the School reaped from his efforts—may be weighed for a moment against funds and income. The latter was never a matter of deep concern to him; and it was without any feeling of acute sacrifice that in his first year of office he determined, for the good of the School, to deprive himself and his successors of what was a very considerable source of revenue, by taking the momentous step of abolishing 'Commoners.'

The position of Commoners had been for 350 years a peculiar one. They existed as a large body without a habitation, boarded by favour within the walls of College, or lodged as 'Outsiders' in the College of S. Elizabeth. After its destruction these Outsiders lodged in the town or in houses near the College, principally in the queer warren of houses called 'Wickham's' made out of the Sustern Spital.

In 1748, Dr. Burton, the Head Master, turned these houses, with a warehouse and garden, into the building which was given the name of Commoners' College. Its Cloister Galleries were built on the site of the nuns' Cloisters, while Commoner Gate stands on that of their Chapel. Here, for the first time, the boys were housed under the care of the Head Master.

This unmanageable tangle of dark passages, staircases, and odd jumble of rooms was swept away by Dr. Moberly in 1844. On their site he built the present Head Master's house along the north side of a square enclosure, and a long range of ugly workhouselike buildings on its west and south sides.

'New Commoners' had only been occupied two years when a bad outbreak of fever occurred. Its frequent recurrence caused a prejudice against the School to such a degree, that in 1856 only half the original number of boys remained.

When Dr. Ridding succeeded, the number of Commoners had risen again to a hundred; but the persistency of the low fever was a perpetual anxiety, and he suspected gravely the

sanitation and ventilation of the whole block of buildings. He was also convinced of the impossibility of combining the offices of Head Master and House Master with any justice or satisfaction to the boys or himself. He believed the School would gain immensely by the abolition of the Head Master's House, and he was fortified in this conviction by the results of his inquiries concerning the experiences of Eton, Harrow, Cheltenham, Wellington, etc.

In 1868 he announced his intention to abolish 'Commoners.' A cry of horror arose from almost every old Wykehamist, who believed that such a step would prove a death-blow to Wykehamical tradition. Their arguments were vain. Dr. Ridding listened with the utmost geniality and sympathy, but declared that the matter was settled. His manner of announcing this trenchant change of primary importance was characteristic of all the strong acts of his reign, and of the surprises he often caused to the Wykehamical public. The same year he purchased Culver's Close, a space of six and a half acres within five minutes' walk of the School. He laid out the necessary new roads, and resold four plots to the Rev. W. A. Fearon, Mr. F. Morshead, the Rev. J. T. Bramston, and the Rev. E. W. Sergeant, who built the four boarding-houses, 'the Quadrilateral'—*i.e.*, Culver House, Southgate Road, Culver's Close, and Culver Lea. These were opened in 1868 and in 1869, together with two more houses—Southgate House (the Rev. C. H. Hawkins') and Sunnyside (Mr. E. J. Turner's).

The number of Tutors' boarding-houses (each holding from thirty-two to thirty-six boys) was thus increased to nine. In 1869 'Commoners' was abolished, the boys were drafted into three of the new houses, the range of buildings which they had occupied was converted by Mr. Butterfield into eighteen classrooms, their ugly exterior was transformed and dignified, and a beautiful School Library on the site of the ancient Spital was evolved out of the block which had formed the North Gallery and other rooms. Below the Library Mr. Butterfield opened an arched passage and cloister, with the Head Master's classroom on the right, and a Masters' common-room on the

left. The Library was fitly named 'Moberly Library,' and subscribed for as a memorial to the late Head Master, by whom it was opened on Domum Day, 1870. Dr. Ridding bore the expense of all its fittings and furniture, and presented it with about 800 volumes, a fine collection of electrotype casts of ancient coins, and a portrait of Bishop Moberly, painted by the Royal Academician, Mr. Dickinson.

In this clever way did he contrive for 'Commoners' 'a double debt to pay.' It filled the new boarding-houses, and provided the urgently needed classrooms at one fourth of the cost which new buildings would have entailed on the School. It is easy to realize how pressing that need must have been, when we remember that the great schoolroom and two small classrooms had, up to that time, been the sole provision for places in which to teach 337 boys (the number of the School in 1869).

The unsightly block of buildings botched against the west end of 'School,' consisting of a washing-place called 'Moab,' 'Good Friday Passage,' two classrooms, a College Prefect's library, and 'Bluegate,' was cleared away by Dr. Ridding in 1871 as no longer wanted. The gain thus afforded to the School of light, space, and air was enormous. The low fever entirely disappeared.

While thus mindful of the welfare of Commoners, Dr. Ridding was equally anxious to improve the arrangements in College. In 1870 he prevailed so far as to have great alterations made on the east side and north-east corner of Chamber Court. Hitherto the seventy Scholars had always lived by day and by night in the same ground-floor chambers that had been allotted to them 480 years before. Dr. Ridding succeeded in getting the Fellows' lodgings on the floors above the first and second chambers converted into sleeping-rooms, fitted with all modern requirements, and the old chambers (including seventh chamber, the schoolroom of 1393) were reserved for use during the day.

One more provision for the rapidly increasing school was needed besides Tutors' houses, library, class rooms, and sleeping chambers—*i.e.*, provision for worship. The space

in Chapel was terribly cramped; kneeling was almost impossible, and great irreverence resulted from the crowded condition of the boys, which necessitated an unseemly jostling and squeezing, and from the bad system of the seats facing each other. 'I have not a "processional mind," but a choir of such mixed elements as ours is one which will be specially advantaged by provision for orderliness,' reported Dr. Ridding to his Governing Body.

In 1874 Chapel was put into Mr. Butterfield's hands to arrange, so as to get more space and to adapt it to hold 300 boys. Fromond's Chantry was restored to its ancient use, the Fellows' Library was removed into its upper chamber, and the ground floor was converted into a beautiful little chapel for the use of junior boys.

None of the work of Dr. Ridding's time has been so severely criticized as the restoration of Chapel. It is, however, often forgotten that he was neither responsible for the stripping of the Caroline panelling, nor for the theft of the ancient brasses. The restoration of the ancient stone reredos (which was begun before he became Head Master) had necessitated the removal of the panelling and rich carving at the east end. The Warden's and Sub-Warden's seats went next, and what was left reached down only to the third window on the north side and to Thurburn's Chantry on the south. Mr. Butterfield's strong influence was exerted in favour of removing all this unecclesiastical seventeenth-century panelling, as quite out of keeping with Wykeham's work. Dr. Ridding himself always regretted its removal.* The ancient brasses were taken up during the work, and were placed for greater safety in a chest in Cloisters, whence they mysteriously disappeared one night.†

(1) Mr. Butterfield's alterations began by making a door under 'Mint' window from Chamber Court into Mint, the College treasury. This was turned into a choir vestry, and

* The Governing Body sold the panelling for the nominal sum of £50 to an old Wykehamist, for use in his private chapel. His design fell through; and after passing through various hands, the panelling was bought by Sir George Cooper, the present owner of Hursley, for, it is said, £31,500. It is now decorating Hursley Park House.

† Dr. Edwin Freshfield, who possessed rubbings of these brasses, gave the present reproductions to Chapel in 1881.

the font, which had been temporarily placed there, was restored to its original place in Thurburn's Chantry. (2) More space was obtained by reseating the entire Chapel, with the seats facing east instead of north and south. (3) A new organ, in which the usable parts of the old one were incorporated, replaced the obsolete worn-out organ.

The twelve statues of saints occupying the niches of the restored reredos were given by Dr. Ridding and the masters in 1877.

The restoration of Chapel was completed by 1875. In the summer of that year Bishop Moberly wrote in his diary on July 12: 'I spent Sunday at Winton with much satisfaction. How vastly it is changed, and mostly for the better! I like the Chapel arrangements.' He felt that whatever criticisms might be called forth by the ruthless austerity of Mr. Butterfield's arrangements, they helped to make the boys' sense of worship more real, and that that, after all, was the thing of paramount importance.

One other point should be mentioned here. When the Head Master bought Culver's Close for the sites of the new boarding-houses, he felt it desirable to have control of the houses in their immediate vicinity. In 1869 he bought these houses, pulling down the Crown Inn (which had been an undesirable place of resort), and making a botanical garden for the school out of land adjoining the houses. He held this property for many years, to the benefit of the School, being convinced of the great importance of guarding against any possible inroad of undesirable or vicious tenants in houses so immediately surrounding those inhabited by his boys—a conviction which it would be well that all governing bodies should as scrupulously hold.

The 'Modern School' which Dr. Ridding started in the autumn term of 1869 brought fresh demands as it developed, which were met by the provision of a natural science lecture-room and museum and of the botanical garden, presented by Dr. Ridding in 1873. He gave it over to the School in beautiful order, arranged by an expert botanist, and carefully stocked; but, unfortunately, this provision has not been kept

up by College authorities as it deserved, and they have built the new Science School upon the site of this garden.

Dr. Ridding spent several hundred pounds on the science requirements and on the botanical garden.

From 1878 to 1884 he rented Wolvesey Palace of the Bishop of Winchester, and provided rooms there for a music school and for military trigonometry, drawing, carpentering, turning, and photography.

In 1880 'School' was made into a concert room by the Governing Body; and in 1882 to 1883 eight new classrooms, designed by the Head Master, were added at the south end of the west wing of classrooms. This provision set free some rooms which were then fitted up as chemical and physical laboratories and lecture-rooms.

In 1880 a mild outbreak of scarlet fever required hospital provision for which the existing arrangements were quite inadequate. In twenty-four hours Dr. Ridding fitted up Wolvesey Palace as a temporary hospital, and so tided over successfully what might have been a very awkward emergency. After this experience, he had no difficulty in proving to the Governing Body the necessity for further provision for infectious illnesses, and the sanatorium eventually built by Mr. W. White was based on lines planned by Dr. Ridding.

The same year (1882-1883) another of his requests which he had urged for some time was granted, and a suitable schoolhouse was built for the College choristers on the site of the Crown Inn in Kingsgate Street. Here, again, the Head Master drew designs for the building, which were carried out in the elaborated plans of Mr. Stopher.

His practical knowledge of architecture and building drew rare compliments from Mr. Butterfield, of which Dr. Ridding was duly proud.

This completes the account of the buildings added during Dr. Ridding's Head Mastership to provide for the boys' educational and living needs. It remains to speak of the provision he added for their recreation.

In all schools this department belongs to very modern history, and Winchester had no exceptional experience. Until

the end of the eighteenth century Meads was not granted to the Scholars as a playground, and cricket matches were played on the top of Hills as late as the sixties. But, stinted as the Scholars were in room for their games, they enjoyed spacious luxury compared with Commoners. The latter's studies looked out on an unkempt court (now transformed into Moberly Court). Beyond their buildings—'Mugging and Grubbing Halls' and Flint Court, on to which their cloisters looked—lay a small unmown mead called Grass Court. Two trees adorned this small enclosure, which in wet weather was little better than a mud-pond. It was bounded by an old wall that stretched from Ball Court behind School to where the present Boer War Memorial Gate opens into Kingsgate Street.

In this narrow space, to what must have been the great detriment of their health, 120 boys were confined for the hours not spent in class or in Commoner Field (a field rented by the Head Master for their football), at Bar End, fifteen minutes' walk from the school.

The first great improvement was made when the boundary wall was pulled down in 1862, so as to enable Scholars and Commoners alike to use the Fives Courts given to the whole school by the generosity of Dr. Ridding's father. This blessed destruction of barriers was symbolical; from that day much unnecessary division of feeling between Scholars and Commoners, whose lives had hitherto been led jealously apart, disappeared.

When Commoners returned from their holidays in the autumn of 1867, they found that Dr. Ridding had bought about fifteen acres at Bar End, and had improved and altered their field out of all recognition; but this kind deed paled before the magnificent announcement that a favourable opportunity had arisen for obtaining possession of the long stretch of two fields beyond College, and that Dr. Ridding had at once acquired them without risking delay, and had also rented Lavender Mead, which separated the fields from Meads wall. This was in 1868. His armies of navvies immediately appeared; the task before them was heavy. Through the two fields the barrack-drain and several small, open streams filtered. The ground was honeycombed with great holes, from whence gravel

had been dug; it looked about as unsuitable for cricket as the rocky shore of the Land's End.

Lavender Mead, the field between them and Meads, looked equally hopeless. Often had Dr. Moberly sighed over the impossibility of providing more playing-fields beyond Meads, because of the great Mill stream, which wandered in a big curve through the adjoining meadow, and because of the condition of the ground immediately under Meads wall, where flowed the sluggish open sewer, into which the Lockburn had in the course of centuries degenerated. A second noisome 'black ditch' also polluted the field. The ground, soaked through and through with sewage, was marshy and rank with coarse grass. The regretful decision which Dr. Moberly had always arrived at was that it was impossible to do anything with it.

But now Dr. Ridding's strong men set to work. They drained Lavender Mead; they carried the Lockburn under it into the Itchen; they altered the course of the Mill stream; they diverted the 'black ditch'; they enclosed, filled the holes, drained, levelled, and turfed the two fields beyond; they altered the barrack-drain; they enclosed the fields in an oak fence; a cricket pavilion rose in modest glory; and the three meadows found themselves converted into the splendid cricket ground which is the crowning beauty of Winchester College. (Dogger's Close, the field between their boundary and the S. Cross meadows, which was added to the cricket ground in 1894, was included in Dr. Ridding's original plan. He made an unsuccessful attempt to buy it, and to his great regret the negotiation fell through.)

The gate into 'New Field' (as Lavender Mead and the fields beyond were called for thirty-five years) was pierced by Dr. Ridding in the wall of Meads, at Amen Corner, in 1869. In 1905 the Governing Body placed the following inscription over it:

PROPAGATORI FINIUM NOSTRORUM
GEORGIO RIDDING
POSUERE
CUSTOS ET SOCII
MDCCCCV.

And the School changed the name of 'New Field' into 'Ridding Field' in memory of its donor, who had spent nearly £5,000 on it for them.

The new ground was ready to be used for the Eton and Winchester match in the summer of 1870, and, with a happy omen for its future, Winchester won the match.

When Dr. Moberly saw the transformation—smooth green turf where foul mud and rank rushes had been, and a splendid wicket where the Mill stream had meandered, he exclaimed: 'Dr. Ridding is a great man! He has turned the course of a river like Cyrus the Persian.'

The waters of the Mill stream were not the only ones tamed into greater usefulness. In 1867 a boat club was opened for the School on the Itchen; and in 1870 'Tunbridge,' a low bridge which proved a tiresome block to the rowing, was rebuilt at a higher level by a subscription raised by the boys. Boat-houses were provided, and a mile of rowing was thus secured for them.

In 1871 the bathing-place was moved to 'Dalmatia,' and again, in 1874, to 'Gunner's Hole,' in the stream close to College; this was financed and managed by some masters. In 1878 the Head Master required all boys (unless prevented by health) to learn swimming, and in 1882 life-saving with a dummy was added to the course.

Dr. Ridding's father, who, in 1862, had given four covered fives-courts to the School, intended in 1871 to present it with a racquet court, but he died before doing so. His son George carried out his wish, and in 1872 the racquet court was opened for use. In 1882 he added three open fives-courts, built against the original covered ones. In 1878 the Gymnasium was built. In this case, also, Dr. Ridding drew the original plan, on which the building plan was based.

It will be seen from this account of the buildings and additions made during his Head Mastership that by far the largest part owed their existence to what Dr. Hornby described as 'not only the Head Master's wise foresight, but also his boundless generosity.' A rough and imperfect calculation shows that they cost him about £20,000. Of this large sum,

£1,600 was repaid by the masters who built 'the Quadrilateral.' In 1874 the Governing Body bought from him the adjoining property and Culver's Close for £5,000; and the sale of his Bar End property in 1877 repaid him another £2,700, so that eventually about half his outlay was repaid. But this matter of expenditure was a side issue compared with the readiness to bear risk, the grasp of mind, the power of initiation, and the skill of planning detail, which effected all these improvements for the enfranchisement and well-being of the School.

The following list gives the additions to the School buildings and grounds from 1868 to 1883, and forms the continuation of the list given on pp. 56 and 57. The dates are those of the completion of the works.

1867. Commoner Field at Bar End improved by Dr. Ridding.
1868. Two Tutors' Houses were opened at Culver House and Southgate Road.
1869. Four Tutors' Houses were opened at Southgate House, Culver Lea, Culver's Close and Sunnyside.
1869. The gate was opened at Amen Corner, and a cricket ground ('New Field') was given to the School by Dr. Ridding.
1869. 'Commoners' was abolished. Eighteen new classrooms were made in its place.
1870. Moberly Library was opened.
1870. 'Tunbridge' was rebuilt; Boat-house was built.
1870. Upstairs sleeping chambers were provided in College for Scholars.
1871. 'Dalmatia' was made into the School bathing-place.
1871. The new Governing Body was appointed.
1872. Racquet Court was built by Dr. Ridding in memory of his father.
1873. The Botanical Garden was given by Dr. Ridding.
1874. Chantry was restored to be the Juniors' Chapel.
1874. 'Gunner's Hole' was made into the School bathing-place.
1875. Completion of Chapel restoration.
1878. Wolvesey Palace was rented and adapted for classrooms by Dr. Ridding.
1878. Gymnasium was built.
1880. The first School Mission Church of All Hallows, East India Docks, London, was consecrated.
1880. 'School' was converted into a Concert and Lecture Room.
1882. Three open Fives Courts were given by Dr. Ridding.
1883. The Choristers' Schoolhouse was built.
1883. Eight new classrooms were added.

The final item on the preceding list is the eight additional classrooms built in the last year of Dr. Ridding's reign. He left the School provided with twenty-six good classrooms,

including a set of rooms, laboratory and lecture-room for chemistry, and a better lecture-room and laboratory for physics and for optical experiments, with small rooms attached for preparatory work, than any other school possessed at that time. There were also six rooms devoted to arts and crafts fitted up by him in Wolvesey Palace.

The 'Short Roll' of February of 1884 (his last term of office) gives the names of fifteen division masters and of ten other masters. Divinity, Classics, Mathematics, History, English Literature, Natural Science, French, German, and the special work of an army preparation class, were taught by them; while various masters helped on the life of the School by devoting themselves to developing the Natural History Society, the Shakespeare Society, and the Debating Society, to conducting the Glee Club, to officering the Rifle Corps, to coaching the cricketers and supervising the Gymnasium, to leading botanical excursions, and to encouraging photography. Drawing, music, gymnastics, drill, swimming, and carpentering were all taught by skilled professionals.

The contrast between this wide curriculum and that which existed eighteen years before, when Dr. Ridding first took the reins of government, cannot be presented more forcibly than in the following words of Archdeacon Fearon:

'When I went to Winchester at the beginning of 1852, the arrangement of the School was still according to the ancient fashion, the staff quite inadequate even for the very small numbers. The number of boys was then just 140. These 140 were divided into five classes, the Head Master taking the two upper classes—*i.e.*, Sixth Book and Senior Part Fifth; the Second Master taking two other main classes—*i.e.*, Middle Part Fifth and Junior Part Fifth. There was only one other master employed on the main school work, who took the remnant of the boys in Fourth Book. The bulk of the school teaching was therefore entirely in two hands, those of the Head Master and Second Master. There were besides three tutors (two for Commoners, one for College), who looked over composition, but did not otherwise take any school work. The result was that the Head Master and Second Master were terribly overworked, and much of the work was perforce neglected.

'The whole of the mathematical teaching of the School was in the hands of one master, with the very inadequate assistance of a writing master. The only modern language taught regularly was French, and that was taught out of School on half-remedy [holiday] afternoons, and the teaching came to uncommonly little. There was no History, no Science, no English Literature or Geography. Music was discouraged, almost forbidden. Drawing was a permissive subject on half-holidays.

'Further, there was practically no changing of places, either in Sixth Book or in Senior Part Fifth. Once under the Head Master—and a forward boy would be under him almost before he was thirteen—not only was the place at the top of the School assured, but also probably a Fellowship at New College. For boys passed up through Senior Part Fifth and Sixth Book practically in unchanged order, and also passed on to Fellowships at New College, almost without change, from the top of the School. The result was the quenching of many honourable ambitions.

'The first changes came in 1854-1855. In 1854 competition was introduced into Senior Part Fifth; the effect was immense: new life came at once. Next, in 1855, College was thrown open to competition, instead of being filled by nomination. This, working in with other reforms, was by far the most valuable change made. In 1856, I think, a limited competition was introduced for election to Fellowships at New College, and in 1857 the last election to Fellowships from Winchester was held. In 1859 the election to ordinary scholarships, as now, began. This meant a quickening of life all through the upper part of the School.

'In Dr. Moberly's last seven or eight years various further reforms were made:

'1. Three "Houses" were established, and rapidly filled. The popularity of the School revived.

'2. As numbers increased, fresh masters were appointed, and at the end of Dr. Moberly's time the number of masters, apart from the tutors, was eight; but the School was still markedly understaffed, and no general rearrangement of classes was made.

'3. Some feeble attempts were made to introduce new subjects, especially Science, by a lecture given once a week to the whole School by a professor from outside, which was of very little use; also History, by the mere reading aloud of a book before the upper part of the School, which was of less use.'

After describing how, almost immediately on his appointment, the new Head Master in 1867 began the work of multiplying tutors' Houses, broke up Commoners, and ingeniously utilized 'Commoners' buildings' for classrooms and library, Archdeacon Fearon continues:

'This completed the machinery for the redistribution of the School. Almost at the same time a rearrangement of the School curriculum, and of the divisions of the School, was made on broad and comprehensive lines:

1. The School was broken up, broadly speaking, into four blocks, the two central blocks being the main ones. In order to preserve continuity with tradition (which was a principle jealously maintained where it was not thought to conflict with practical convenience), the two central blocks were called Senior Part Fifth and Middle Part Fifth, the blocks above and below being styled Sixth Book and Junior Part Fifth. These were divided into two divisions each, and the two larger central blocks into many divisions, which have been increased from time to time. But the general arrangement has been found to work so well that it has never been altered. The principle was adopted that each division should have its own master, and this led to a rapid increase of the staff.

2. A far larger proportion of time was assigned to subjects other than those purely classical; Mathematics especially was made a substantial part of the curriculum throughout the School, four mathematical masters being soon appointed. French and German were also given a considerable place, and taught in full School hours as part of the ordinary School lessons. Science and History were also given a very real share in the regular School course.

The general principles of the arrangement were: (*a*) That the four blocks were treated separately, and so many hours a week assigned in each block ordinarily to each of seven main subjects—*i.e.*, Divinity, Greek, Latin, Mathematics, French (or German), Science, History. (*b*) That a considerable amount of specializing was allowed in the two upper blocks, especially in Sixth Book, but that the regular broader course must be taken by all in the two lower blocks. By this means some fair amount of general education was arranged for all before any specialization was allowed. Dr. Ridding seemed to me always to insist very strongly on the importance of maintaining this principle.

'This rearrangement, which was certainly on broad, comprehensive lines (and which seemed to me so sound that in the

main I followed it throughout), was, as far as I know, drawn up by the Head Master himself without consulting anyone; it certainly was announced *ex cathedra*. We masters were told to write down the principles and main outlines for each block, and to work out for ourselves the application of them. Afterwards we were constantly taken into counsel as to details. For instance, the Head Master commissioned various colleagues to draw up, for the two central blocks, schemes for teaching in Science and History to last for some two and a half or three years; and these, again, were found to work so well that, on the whole, they were maintained throughout my time. With considerable breadth of view there was combined an admirable attention to detail, which gave the arrangement assured permanency.

'Only one substantial part of the arrangement made at the outset of Dr. Ridding's Head Mastership was dropped, and the surrender of this I always felt to be a serious loss. It was part of his scheme that every House master (except those who were non-classical) should take the boys in his own House in two substantial lessons every week, the boys for this purpose being divided into four divisions only, according to the four main blocks. The idea was excellent, and was so admirably conceived that it ought to have worked well. Personally I attached great importance to it, as it enabled us House masters to come into close intellectual contact with all our boys. But it meant a good deal of extra trouble; it meant also some unpleasant rivalry between the Houses. Some of the House masters did not like it, and perhaps did not try to make it successful; accordingly, after some three or four years' trial—with considerable reluctance, I think, and certainly to my own personal regret—the Head Master agreed to give up the experiment. This is, I believe, the only part of the scheme, as originally drawn up by Dr. Ridding, which has not stood permanently.

'Of all this reformation of the School, the act which was most severely criticized was the break-up of "Commoners" into Houses. This not only offended conservative Wykehamical sentiment, but was objected to by some reformers. There was no doubt that "Commoners" was in a bad state, and could not go on as it was. But many thought that a reconstituted Head Master's House would have worked well, and that with larger numbers than in the ordinary House it might be worked at lower fees. For my own part, I have never doubted that the act was as wise and far-seeing as it was bold. The boys have probably gained by the closer family life which they have

enjoyed in contact with the House master and his wife; the Head Master has certainly gained by his freedom from the cares of a big House, and by the independent position in which he stands towards all the Houses as well as towards "College." The other head masters may, I think, well envy the position which Dr. Ridding secured for the Head Master of Winchester.'

Of course, these changes and reforms in buildings, staff, and curriculum could only be carried out in the face of formidable criticism and opposition. The Moberly family parodied the popular feeling in a valentine, with caricatures of the Head and Second Masters armed with brooms—Dr. Hornby solemnly sweeping up an enormous heap of 'leaving books,' and Dr. Ridding sweeping a perfectly bare floor, and gazing through his eyeglass into the sky, saying: 'Why, I can't find anything to sweep, so I must sweep away the boys and the buildings!'

Some stubborn lovers of tradition were really alarmed lest the boys and buildings might actually disappear, failing to realize that not merely the position of the ancient School in the educational world, but that even its very existence, were threatened by new formidable rivals which had arisen in response to modern educational demands. Some of the reforms were certainly very unpopular at the time, but Dr. Ridding was not afraid of unpopularity. He weighed alternatives thoughtfully, and if the balance inclined one way, he did not hesitate. With all his firmness he never hurried what was not ripe, but knew how to wait till it was; he could discern the good as well as the evil in what he suspended or amended, and he felt and showed great delicacy and even tenderness towards any whom his reforms might pain.

Thus, under his strong and wise guidance, the great revolution was successfully accomplished. With no break with anything that was valuable and inspiring in the historic past, and with the eventual approval of even the most tenaciously conservative old Wykehamists, Winchester started on its new career. And thus, in due time, Dr. Ridding reaped his reward.

The venerable Dr. Sewell, the late Warden of New College, at the Quincentenary celebration of the laying of the foundation-stone of the College (on March 26, 1887), spoke of the past suspicions of all the changes—changes which he now felt were gain and not loss: 'I said Ridding was going to ruin the School; now I say he is our Second Founder.'

CHAPTER VI

THE HEAD MASTER, THE STAFF, AND THE GOVERNING BODY

It is pleasant to turn from the difficulties encountered by the leader who so successfully designed, launched, and piloted the changes, to the encouragement and help received by him from his colleagues. No man was ever better seconded by his lieutenants. Of his staff of twenty-four, all except four were appointed by himself.

His discernment of character and personal magnetism drew the right men round him, but the magic of Winchester completed the spell; and when once drawn into the fraternity, Wykehamists by right or by adoption alike, they vied with each other in devotion to its service.

Archdeacon Fearon, the colleague and successor of Dr. Ridding, thus describes his relation to his staff:

'In his selection of masters Dr. Ridding seemed to follow two principles: (1) He included a large proportion of Wykehamists, and men who had imbibed the Wykehamical spirit at New College, probably realizing that, in a time of rapid change, this would help largely to keep up the continuity of tradition; (2) he looked more to fitness of character than to brilliancy of attainment. There were many more distinguished staffs, but no more loyal or harmonious staff. At a time when in some other schools there was friction and disagreement, the loyalty and unity of the Winchester staff was perpetually the cause of admiration. In large measure, no doubt, the Head Master's own strong personality inspired absolute confidence.

'When once appointed, it was the Head Master's principle to give his masters a very free hand, and to trust them completely. In some few cases masters, already tried and

approved, were taken from other schools; but in most cases new masters were on trial for some considerable period, for as much as two or three years. When once placed on the permanent staff they were left very free, with very little personal supervision or scrutiny, except such as came from the periodical examinations of each Form. These examinations were extraordinarily elaborate and thorough, being themselves a development of a much more perfunctory review held periodically by Dr. Moberly.

'Dr. Ridding's examinations were wonderfully complete; and the thoroughness of the work was largely promoted by them. About the middle of each term he set two papers on their School-work to all Forms below Sixth Book; he also gave half a day's *viva voce* examination to each Form, and wrote "characters" of every individual boy. At the end of each term, again, two substantial papers of each Form were submitted to him, having been already marked by the Form master, and on the basis of these, again, he reported on every boy. By these means a fairly correct impression was formed of the success of the Form teaching; and an admirably close touch was kept up between the Head Master and the individual boy. I believe that the close knowledge which the Head Master of Winchester had of his boys was in no small measure due to the thoroughness of this system.'

With reference to school examinations Dr. Ridding held, 'that in a good school, honestly worked by good masters, no examination for the main mass of the school can approach in searching thoroughness one conducted by the masters who have taught the boys, and who know what they ought to know.'

Archdeacon Fearon continues:

'With the change in the use of Commoners' buildings came the establishment of a masters' Common-room, which brought the masters together. And no sooner was the staff completed than masters' meetings were held periodically, in order to discuss questions of teaching and discipline. In the early years of development—say from 1870-1880—these were frequent; and especially after the new Governing Body was set up in 1871, and a very large number of new problems were before the Head Master's mind, the masters' meeting was continually consulted. At the same time, on big questions of principle, perhaps especially where opposition might have been anticipated, changes were sometimes made and carried out without any consultation with the masters—*i.e.*, the whole

rearrangement of the School was made in this way; also, to the best of my recollection, no master was consulted about the change in the arrangement of the Chapel. In his conduct of the masters' meetings the Head Master was excellent. The discussion was perfectly free; anyone was at liberty to bring forward any motion he liked; votes were generally taken on motions brought forward; the Head Master was chairman of a democratic meeting rather than dictator. At the same time, the initiative almost always rested with him: in many cases, no doubt, matters were settled by pronouncements from him.

'But in no case did he bind himself necessarily to accept the vote of the majority unless he approved it himself, and I think that in many cases he weighed votes rather than counted heads. The result of this excellent method was: (1) That the Head Master felt the pulse of his colleagues, and that they felt that they were taken into his confidence; (2) that he knew what criticism any measures were likely to challenge, and occasionally was able to make modifications which would meet it.

'The general outcome of all this was that the staff and the Head Master worked in wonderful harmony, with some large measure of enthusiasm, the staff inspired with devoted loyalty to their chief.'

Mr. E. D. A. Morshead, Dr. Ridding's assistant in Sixth Book, adds these impressions:

'George Ridding, on taking up the Head Mastership of Winchester in 1867, threw himself entirely into abolishing the wide distinction which had long existed (not only at Winchester) between a Head Master and his assistants. To Ridding his colleagues were his friends, men united with him in a complicated task, that of doubling the School without obliterating its special characteristics. As all men know, his success in this task, in spite of many difficulties, put him in the forefront of the educational army. In the seventeen years of his Head Mastership, his reputation steadily rose; he was very soon recognized as one of the strongest men in the profession. He was the most candid and least ostentatious of men; but he had a double personality, which it was necessary to understand.

'As Head Master and General of the forces, he had a strong tinge of the autocrat: he made up his mind quickly, and, when he had done so, he was not very fond of consulting his colleagues collectively. Disbelieving, as has been elsewhere

said, in mere machinery, he felt, we imagine rather strongly, the truth of the famous dictum that "a council of war never fights"; and hence he would, in his official capacity, overrule an adverse majority in a masters' meeting without hesitation if, in his judgment, action was required. On some occasions this instinct perhaps misled him; but, as a rule, he was justified by the results of his decision.

'As an individual, his other personality came into view, and a delightful personality it was. So far from being dictatorial, he was the exact opposite; he would consult a youthful colleague on a point of scholarship, or literature, or history, or tradition, not only on terms of equality, but with a real desire to know his opinion and to be "put right," as he would, rather embarrassingly, call it. He had not much time for *tête-à-tête* walks, but he liked them; there was a sort of perennial youth about him in the open air which made some of us wonder that he seemed so unconscious of an ill-ventilated classroom. He thoroughly appreciated chaff, and used it.

'Of his personal consideration for his colleagues, old and young, it would be easy, but superfluous, to give examples: they simply crowd upon the memory. If an elderly master got overpressed with House-work or Form-work; if a young hand got nervous or despondent, or physically out of sorts; if family troubles or bereavements pressed anyone, the Head Master was not only sympathetic: he was promptly and peremptorily benevolent, and would arrange relief at short notice or none at all. Or if leave of absence was desired on less serious social grounds, he would facilitate the plot genially, if asked beforehand; but he did not like the thing being done surreptitiously, his principle being that, during term-time, it was due to him and to his office that he should know where any master was to be found, within a few hours.

'He could, of course, when it was needed, be stern and alarming enough; but of the one hopeless fault in a Head Master—pompousness—he, like his predecessor and his successor, had not an atom. He was a man strangely, in some respects, unlike other people. But the unlikeness was, in the main, that he was more strenuous, more far-seeing, more considerate for others, more set on high ideals. If this is not greatness, there is no such thing.'

The Rev. J. T. Bramston, one of the House-masters, says:

'As every one knows, Dr. Ridding was something of a riddle to us all, masters and boys. We often failed to understand his meaning; we often felt he was sharp and difficult;

but he was so true and real that we very soon grew to trust him implicitly. "Let's be real" was his very common saying, and more and more I felt that, in considering a difficult question, he saw much further round the corner than we did.'

The late Rev. E. W. Sergeant, another House-master, said of him:

'What I always most admired in him was his genuineness, and next to that his generosity—both more strongly marked than in anyone I have ever known. Other great qualities he had—many others; but these are rare in the degree in which he possessed them.'

The work of introducing modern subjects was one of rather special difficulty. It was an experiment involving the provision of teaching which should accomplish for boys of a different bent of mind what the classical education had done for those with scholars' instincts. Dr. Ridding invited Mr. E. J. Turner, in 1869, to undertake the development of a Modern Side, and Mr. W. B. Croft, in 1874, that of Physical Science.

The following extract from a letter to Mr. Turner shows the aim Dr. Ridding had in mind:

'*September* 11, 1869.

'. . . We endeavour to eliminate our *mauvais sujets* when they are convicted. None of your class will go into it as *idle* boys; but almost all, no doubt, as boys who do not get on well enough in Classics for me to believe it to be the best course for them to go on with them. It is for them that I specially want your help. I think we shall want some checks to stagnation, and I shall be glad to hear any suggestions on the point. . . .'

Dr. Ridding's monthly reports on the Modern work showed the care with which he acquainted himself with, and the keen interest which he took in, all the details of its development.

Mr. W. B. Croft speaks warmly of the generous trustfulness of Dr. Ridding, which won his admiring loyalty. He contributes the following impression of Dr. Ridding's scientific sympathies:

'Since I first knew him I have been strongly impressed with his rare love of knowledge and his singular power to assimilate it. The depth of his love for natural science was not a part of a liberal policy for a leader in education, nor was it an art to gather scraps here and there for help in conversation. Indeed, he was always repressing himself with an unnecessary modesty. He had a horror of seeming to display knowledge which might be rated beyond its worth. . . . When Dr. Ridding was a student at Oxford, the waves of light occupied in the minds of experimenters a similar position to that of the present-day engrossing problem of electrical ether waves. I well remember the feeling of stimulus which came to me as he related the skilful management of the minute light-waves in the hands of Professor Baden-Powell, and told me how he had enjoyed these experiments. In the early days of the spectroscope Dr. Ridding possessed himself of a complete equipment (similar to that designed by Sir Henry Roscoe for his famous lectures in 1868), with an arc light, which he used to set up most laboriously with a Grove battery. He gave it to the School, and I have it all, still in excellent order, and am able, with its help, to give boys unusual opportunities for seeing such phenomena.

'Early in the eighties I met him in Rome. One day we visited the church which Michael Angelo constructed in the baths of Diocletian. Across the transepts was the meridian line marked on the floor; variations of the Pole Star at different dates were marked upon it. He insisted that we should think out together what we knew of this somewhat difficult point in astronomical mechanics. When we visited the amphitheatre at Frascati, he quickly proposed and solved the question as to the number which might be seated there—it affords a combined test in mental arithmetic and mental geometry. . . . I never cease to speak of the Bishop as one with a rare love and desire for the knowledge of Nature: it was most rare. He was before that time of thirty years ago, and he would be before this time also.'

After having tried natural science teaching for six years, Dr. Ridding reported to the Head Masters' Conference Committee in 1877 that he found astronomy, eclipses, and the constellations were the most attractive subjects to the junior boys, and elementary animal physiology, with comparative physiology, to the elder ones; the novelty of the subject and the new ideas suggested by it fired the boys' interest.

It was this keen personal interest of the Head Master in the new paths of knowledge now first opened to Wykehamists that made them such successful ventures from the very first. They were his leisure joys. His position was not that of the modern head master according to an Oxford description: 'A man who has a first-rate scholar fresh from the University to teach his Sixth Form, a secretary to write his letters, and a clerk to keep his accounts, so that he can spend his mornings in reading *The Times* and his afternoons in playing golf.'

Dr. Hornby's account of the work at Winchester in 1867 to 1868 makes a sharp contrast to this ugly caricature. He says:

'Ridding's work at that time was enormous. There were not enough masters, and, in consequence, some of us had to take an abnormal amount of School teaching. For instance, in 1867 I had to teach two forms instead of one, with a corresponding amount of composition. But my work—the hardest which I have ever had—was nothing to his. He took as much School work as I did, and had all the management of the School on his hands besides. And he came at a difficult time, when large measures of reform had to be grafted on the system of an old and famous School. He worked much later than I did, and sometimes, I think, sat up all night. He was a great organizer in the true sense of the word, not busying himself overmuch with details (though he was very skilful in manipulating them), but very thoughtful and careful about starting on right lines. While ready, and, indeed, anxious, to give full weight to reasonable criticism, he was impatient of pedantry and overanxiety about trifles, and would cut short minute and captious objections in regard to details by saying, "Anything can be arranged. . . ."

'I can never forget what I owe to his kindness—the pleasant intercourse and closer insight in school management which I gained through his most friendly act of taking me into his house for a whole school term when I came as Second Master to Winchester in 1867. It was a delightful time, very cheering and refreshing in the midst of very severe work. I have since learnt that our laughter not unfrequently disturbed or amused the boys in the chamber below! As for Ridding, highly as I had thought of him in his undergraduate days, I was fairly astonished at his great ability, his acuteness, his sagacity, his sheer power of mind and force of character, and his enormous capacity for work. ['He could probably do

more in an hour than many able men could do in three,' Mr. Morshead also said of him.] Ridding was very original, fresh and suggestive. I have seldom met anyone from whom I learnt so much, beyond what was to be gathered from books and ordinary sources of information. Something of this appeared in his sermons, which, though often hastily composed and obscure in expression, left one with more to think of and take home to oneself as a telling statement of truth than one could get from the most famous preachers.'

Enough has been said to show the unfailing readiness of the Head Master to help his colleagues, and to stand by them in all their difficulties and troubles, personal and professional. He gave himself fully to the School, and he expected the same full devotion of others. He resented deeply any apparent slackness in those who were there as teachers and leaders. To men who, like Mr. F. Morshead, were ready to throw themselves into municipal life and to represent the interests of the School in the Guildhall, or who, like Mr. Hawkins in the Shakespeare Society, Mr. Richardson in the Rifle Corps, Mr. Toye in the Glee Club and the cricket field, and Mr. Turner in the Gymnasium (to mention these names out of many others), devoted themselves with untiring ardour to these further lines of help, Dr. Ridding was full of gratitude, for their double service to the School.

On the occasion of the announcement of his appointment to be Bishop of Southwell, their mutual affection found expression in the address to him, signed by all the staff, on March 3, 1884, and in his answer.

In the course of the address they said:

'We have learned to appreciate in your government of this School the breadth of view and clearness of purpose with which, while tolerant of individual diversities of action, you have always set before us the truest aims and most real objects of the work of a public school.

'It is to this liberal wisdom that, in recalling the history of your Head Mastership, we gratefully attribute your success in the reorganization of the School, which, while undergoing the change of adaptation to modern requirements, has in no way lost the vital continuity of Wykehamical tradition.

'We have also highly valued the confidence with which

you have invariably treated us, and the ready sympathy on which, in times of trouble, we have always felt that we might rely.

Dr. Ridding's reply was:

March 4, 1884.

My dear Colleagues,

What can I say? I am even less able to write letters in form than make speeches. I did not need any elaborate panegyric to tell me your kindly feelings and the indulgent view that you have taken of my imperfect Headship.

A look of the eyes and a grasp of the hand speak more than papers. . . . But I don't know myself in the plumage in which your panegyric decks me, and I think I must send it to Mr. Gladstone to excuse his delusion, or else to the Southwell muniments, to form a history for the future.

My dear friends, you know how truly my only virtue has been the will to work for the old School, and the reason we have got on so happily is that you have all wanted the same—and one body is made of diversities of operations with the same spirit. I only hope that people will be as kind and single-minded in co-operation in the North as you have all been here, and as I know you all will continue here, and will still make *stare rem Wiccamicam.*

I was going to ask you all to let me have a photograph of this goodly companie, and shall be ready to join the party whenever *Sol pictor* is more favourable. Dining *ist auch gut:* and our own Festival of Lady Day would be a right good day, and no *potior cœna* could be proposed, nor better arbiter of the feast.

Very, very many thanks for all the kindness of your missive.

Yours always lovingly,
George Ridding.

Dr. Ridding's experiences with regard to the Governing Body of Winchester College were unusual. King Log's torpor, as has been already stated, had been most opportune for his early reforms. The possibility of the succeeding rule developing into that of King Stork was a real danger to the continuity of Wykehamical tradition. It was a veritable 'printer's pie' of eleven diverse parts that the ingenuity of the Public Schools Commissioners provided in the place of the Warden and Fellows in the new Governing Body installed November 25,

Geo. Reading

1871. Years passed before it could be made to spell WYKEHAMISTS.*

Only two of its members (besides the ex officio members and two Wardens of New College and Winchester) were Wykehamists. The seven non-Wykehamical parts of the body only gradually learned the nature of the problems which they had to solve; for this heterogeneous body was immediately confronted with the task of substituting a new Code of Statutes in the place of those bequeathed by the Founder. 'I hope the new body will produce a galaxy of wisdom,' was the ironical remark of Bishop Moberly, not inconsolable at having resigned before their appointment.

As they plodded through their apprenticeship, one of the Wykehamical members remarked 'that he trusted that no worse result would follow than that the world would find out that the panacea of governing bodies was a very poor piece of quackery.' Doctrinaire restlessness, theoretical ideas of altering and changing everything, threatened, in the persons of the leading members of the Governing Body, to destroy the primary foundations of Wykeham's Constitution.

The office of Second Master, the Choristers' school, College itself, were all threatened. It was a supreme blessing to the School that at that crisis it possessed a Head Master whose far-sighted statesmanship and grasp of the situation converted him into an acceptable pilot to the new Governing Body.

He was consulted very fully by them in the drawing up of the new Statutes, and they evinced an ever-growing appreciation of his wisdom.

The succession of a distinguished Wykehamist, Viscount Eversley, to the chairmanship in 1873 was a great advantage to the School. He had sympathetic knowledge of things Wykehamical, an advantage shared by his successor, Lord Selborne, who was chairman from 1875 till his death, twenty years later.

* It consisted of the Wardens of New College and Winchester, *ex officio*; and of one representative, nominated by New College, the staff of Masters, the Universities of Oxford and Cambridge, the Royal Society, and the Lord Chief Justice, respectively; and of three co-opted members.

Both these chairmen were in thorough sympathy with Dr. Ridding's dominating idea of 'harmonizing change with continuity,' and trusted him enough not to be scared by his radical aspirations, which his hereditary sentiments never stifled.

At the request of the Governing Body, on January 30, 1872, the Head Master drew up a statement of his views in regard to the possible alterations of the constitution. In his preliminary remarks, he spoke of changes determined on by the Public Schools Bill as in some points involving entire revolution.

'Yet even in them,' he said, 'I feel that the continuity of life, tradition, and sentiment is of such special value in an old School like this that I would gladly see such revolutions made as silently and imperceptibly as possible.

'In other points I go so far as to think that existing facts make me balance to the wish to keep the existing form of institution, rather than change it for something better in the abstract, and which, if beginning anew, I should prefer, but of which the advantage is not so decided as to counterbalance what would be sacrificed in the change. It is easier to create a new spirit in a new place than in an old one, and with us some changes would throw the feelings and institutions of the boys out of gear, and it would be very hard to substitute others. I do not know that I am excessively afraid of change, but I feel there is a reality in the power of living institutions which I believe, ductile as boys are, and ready to develop old ways naturally as they are, is stronger, rather than less strong, in regard to boys than men.'

He then defined the change in the relations of the Warden and Head Master to the new Governing Body. He advocated (1) the Fellowship money being used as pensions for masters; (2) the rearrangement of the general teaching fund, provision of funds for a natural science branch, with necessary buildings and appliances, and the devotion of *surplus* funds to the improvement of School accommodation rather than to the increase in the number of scholars.

'I am not prepared to suggest such a change as it would be to break up "College." . . . I think that the rupture of sentiment, arrangements, and traditions would counterbalance,

in its loss to the School, the advantage which would be produced to the management of the Houses by an equal distribution of able boys.'

He then looked forward to the future when the full value of the College income would be available:

'It will be more than any one such school as this can possibly absorb or employ, and that other classes of the public ought to derive some benefit from it, too. . . . The lower middle class, if I may call them so, the class of trade, is one which I believe would be benefited beyond calculation if the next generation were educated in large schools, with the principles of Public Schools, and under teaching of the same kind, and the same kind of authority and supervision and inspection. . . . The other class whose claims appear to me to be almost as good as this are the girls of the same class as our boys. I should hail with great satisfaction the establishment of a sister college for girls.'

With friendly words about 'the dominating influence of New College,' and question as to its future position with regard to the election of the Wardens of Winchester, the memorandum closed.

Dr. Ridding held a watching brief in the interests of the School during the two years in which the Statutes were being recast. During this time he presented no less than eight weighty memoranda dealing with the different points as they arose. Although his advice was almost always followed by the Governing Body, in more than one instance the Public Schools Act Commissioners refused to accept the proposed Statute or Regulation.

The new Statutes, as finally approved in Council, with the Regulations, were sealed by the Governing Body on February 24, 1874.

The relations of New College to Winchester have been alluded to. They were at this period somewhat strained, but Dr. Ridding stated in 1872 his deep conviction that

'such temporary irksomeness incidental to such "wedded unions" need only be the *amantium iræ* which "renewals are of love." I should think it a petty piece of unhistorical

imagination or hasty querulousness to let such irksomeness sever the connexion between the two Colleges which has been their glory for 500 years, and might be so always, as far as these irksomenesses are concerned.'

In 1876 New College made proposals regarding the future election of scholars from Winchester to New College, which Dr. Ridding felt it his duty to oppose strongly, because he was convinced 'that it was not for the interests of the School or of the individual boys' that the examination should be at an earlier date than the end of the summer term, or that the New College examiners should cease to be joined by examiners appointed by Winchester. He protested against 'the murderous strain' to the boys which the proposal involved. In 1878 the obnoxious innovation was dropped.

Strain had also arisen from the New College examiners occasionally failing to elect the right boys, as had also happened under Dr. Moberly. Time invariably brought acute repentance.

But these occasional frictions did not permanently disturb Dr. Ridding's happy relations with New College. He took part enthusiastically in their great gathering in 1879; and five years later, on his resignation of his Head Mastership, an address, signed by the New College Fellows, testified to their deep indebtedness to him.

'. . . More particularly because, in all that had passed between him and them, he had invariably met them in a frank and generous spirit, which had gone far to secure the continuance, with new vitality, though under conditions so greatly altered, of the historical connexion between the Colleges, and to make it possible for scholars to pass now, as 500 years ago, *οἰκοθεν οἰκαδε*.'

The future Head Masters of Winchester may be grateful to Dr. Ridding for the successful fight he made for discretionary powers in respect of admission of Exhibitioners and Commoners into boarding-houses, for co-operation with the Warden in the arrangement and direction of the Chapel services, for the appointment of masters, and for securing a voice in the appointment of examiners and in the range of subjects

for scholarship examinations. His persistent representations also obtained for the Head Master the right of being present throughout the meetings of the Governing Body on School business.

The Assistant Masters owe equal obligation to Dr. Ridding for his persistent championship of their interests with the Governing Body in respect to many points liable to be overlooked. He was a warm advocate of the justice of instituting pensions and of increasing their salaries. In connexion with the latter, he wrote characteristically, in one of his yearly reports: 'I must ask the Governing Body to trust my financing in this process, and shall claim to draw upon my large balance to facilitate the operation.'

From 1874 to 1884 Dr. Ridding presented an annual report to the Governing Body on the state of the School. A blessed monotony of success marks the ten reports. The School prospered and progressed without check, until a limit of 400 had to be made to the increase of the numbers. In 1881 'the press of applicants for admission had become embarrassing.' Masters found themselves pledged to the uttermost six years before.

Mr. A. O. Prickard speaks of Dr. Ridding's relations to the Governing Body as 'most cordial and open. Masterful, of course, he was, and he did not hesitate to hit hard when a point was to be carried; but to all persons he was courteous and gentle, and absolutely above any pettiness of personal feud.'

In a resolution proposed by Dr. Sewell, and passed unanimously on February 20, 1884, on receiving Dr. Ridding's resignation, the Governing Body 'placed on record their unanimous sense of the great value of Dr. Ridding's services to Winchester during the sixteen [*sic*] years of his Head Mastership.'

After referring to the School's great efficiency and prosperity, the signal success of his changes, the able staff of masters attracted to its service, the numerous University honours, and the high and healthy moral tone, they say:

'These happy results have been due in no small degree to Dr. Ridding—not only to his energy, judgment, and ability,

but also to his power of working harmoniously and sympathetically with other men; to his possession of those qualities which influence the conduct and character of boys; and to his habitual postponement of considerations personal to himself, manifested on not a few occasions by acts of disinterested liberality and munificence. He will now leave the School (as the Governing Body sincerely believe) in a condition not inferior to that which any public school in England has attained in its best days.'

Eleven years later Dr. Ridding had again the pleasure of working with the Governing Body and for his old School. On July 13, 1895, he was co-opted on to it as Fellow in the place of Lord Selborne. Mr. Prickard says:

'The Bishop came back rather as the old Wykehamist than the old Head Master. He had a clear recollection of the transactions of his early time of office, but never seemed careful to justify or explain his own acts. On the other hand, his care for every detail of the College buildings, among which he was born and grew up, and his enthusiasm for the Founder as an architect and a legislator, seemed to have strengthened with years.'

The Bishop took a very deep interest in the solution of the questions arising out of the cessation of the historic office of Warden on the death of Warden Lee, the one survivor of the old regime. He wrote on June 11, 1898, and on February 23, 1901, two statements of his views of the truest solution of the problem, a problem since solved on lines which, like all compromises, are not wholly satisfactory.

CHAPTER VII

THE HEAD MASTER AND THE BOYS

An old scholar, Mr. W. H. Bird, has placed on record his impression of his first introduction to his future Head Master on the occasion of the scholarship examination:

'There sat the Wardens of Winchester and New College, grave and dignified. . . . There were the "posers," younger men, grave and distinguished . . . but the personality that bit deepest into my boyish recollection was this keen, alert man with the handsome mobile features, the curling black hair, the piercing eye, the eyeglass—now dropped, now fixed again, each time with queer but not inexpressive grimaces. His terse, searching questions shot out at us like pellets, and very marked was his keen enjoyment of the answers given by one, the most brilliant of our little group, whose name appeared a few hours later Senior on the Roll.'*

Dr. Ridding's genius as a teacher showed in his power as a builder of character. The Rev. E. J. Palmer writes:

'If one of his scholars had been asked to select the point in which the Head Master appeared to him to be greatest, it is more than likely that he would say, in his own originality and in his power to breed originality. Other teachers, convinced of the clearness of their own views, are apt to bend the minds of their pupils all one way, or, worse still, to turn them out to pattern. Dr. Ridding attempted, and usually was able, to find out the natural bent of each separate pupil's mind, and to train that mind to grow into its own bent. He would even himself learn a new subject in order to teach a boy who seemed to have a natural aptitude for it. Great as was his own curiosity and interest in acquiring facts, he did not set himself

* 'Bishop Ridding as Head Master,' the *Cornhill Magazine*, December, 1904.

to store his pupils' minds with information, but to develop in them the power of thinking.

'He strove to develop each boy as an individual, not as one of a general type. He always made us think, never forced us into any particular mould.'

In order to accomplish this, it was necessary to acquire definite personal knowledge of each individual boy. For this reason, Dr. Ridding would never consent to such an increase of numbers as would make his personal knowledge impossible. The determination to acquire this knowledge as a *Head Master* distinguished his administration from that of many heads of other schools.

His principal instrument for accomplishing this purpose was his 'monthly examination' of the whole School. Mr. Bird (in his *Cornhill* article) describes it thus:

'With rapid steps the Head Master would hasten to his seat, arrange his books, briskly rub his hands, and cast along our line a keen, searching glance that seemed to pierce us through and through. . . . Then would follow an hour full of odd surprises. As the first tremors wore off, the unforeseen questions he would ask, the queer turns of his humour, the sheer bewilderment of the slower-witted, would appeal more and more to our sense of fun. Stupidity or slackness did now and then irritate Ridding beyond endurance, but of mere ignorance he could be tolerant enough. But what he always relished was a gleam of intelligence, even uninformed by knowledge. "Yes, that's quite reasonable," he would exclaim, rubbing his hands again, to one who had made a "hard shot"; then added grimly, "But it's quite wrong."'

He always enjoyed with the same unflagging amusement the gems which these examinations never failed to produce. Sometimes a boy discovered his examiner's sense of fun. A clever Irish boy, to Dr. Ridding's diverted embarrassment, took to catching his eye with sympathy whenever 'a howler' was committed; he always guffawed with intense amusement over his companions' blunders, and looked up with a twinkle of freemasonry—flattering, but trying—at the Head Master!

The results of these examinations, as has been already stated, were communicated to every parent twice a term. The Head Master's knowledge was attested by his own

additions to each boy's report; they were marked by his accurate and careful judgment of the individual character and of its capability of development. 'His descriptions of character were trenchant and close-cutting, but always most generous and, when it was possible, lenient,' said Mr. Prickard. They were often very racily expressed. One instance, contributed by the victim himself (who was stirred up by it to tardy but permanent efforts), was as follows: 'P—— combines the slowness of the tortoise with the readiness of the hare to fall asleep.'

It was, of course, when the boys passed up into Sixth Book that Dr. Ridding's knowledge of them became intimate, and that his influence bore its fruit. Some of his distinguished scholars speak thus of it. Dr. Kenyon says:

'It was not at first that one learnt to appreciate Dr. Ridding. To the last a sense of awe was one ingredient in the attitude of Ridding's old pupils to him, however largely the warmer emotions of affection and admiration entered into it; these emotions grew, surely and steadily, the more one was brought into contact with him. This was, of course, mainly in Senior Division, Sixth Book. It was then that one was admitted to some measure of intimacy, perhaps of friendship; it was then that one saw day by day the workings of his mind; and if the process at first was something of a "fearful joy," in the end the joy cast out the whole, or nearly the whole, of the fear.

'He had an extraordinary power of getting work out of his division. It was this power which carried off successfully even the strangest of his experiments, as when he produced a polyglot text of the Epistle to the Philippians, which he had had printed by the Clarendon Press in fourteen languages, and gave it us to read in Gothic, Enghadin, Oberland, Roumanian, and Russian, and other unusual dialects, whence some of us acquired in short time a glimmering of the nature and value of comparative philology.

'This last example will serve also to illustrate another of the characteristics of his teaching—*i.e.*, the freshness of his subjects and methods. It is probably not often that a Senior Division is conducted in large leaps through the history of the Nearer and Middle East ("from the call of Abraham to the first Reform Bill," as it was defined at the time), illustrated by luridly coloured representations of Oriental scenery; but it certainly was impressive, and opened one's eyes to the scale

of the world's history. It may be doubted also whether Hallam's *Middle Ages* is a common text-book for a half-year's history work; but I have always been deeply grateful for having been obliged to read that solid work with close attention, just as I am grateful for having read, in the careful way which Ridding's supervision made necessary, some of the more difficult of the great Greek classics, such as Pindar and the *Agamemnon* of Æschylus. Even the more ordinary books were liable to be attacked in an unexpected way. Thus, the last book of the *Æneid* became the vehicle for a very thorough drilling in the rhythm of the Latin hexameter; and over the *De Oratore* of Cicero our lives were made a burden to us in the cause of idiomatic and accurate translation.

'Another feature in Ridding's teaching, which lay very close to the sincerity and genuineness of his own character, was the emphasis which he laid upon "saying what you mean, and meaning what you say." This came out especially in the English essays which we had to write from time to time upon general topics. An elaborate exordium, beginning carefully at a considerable distance from the subject to be discussed, would be ruthlessly struck out (or scored out to the verge of illegibility) with the remark, "Oh yes; general porch or vestibule."' Loose phrases and attempts at fine writing would similarly be brought to the test of hard fact and fitness to the point at issue; not because style in writing is undesirable, but because at that particular stage in our education it was more important to make us learn to think exactly, to keep to the point, and to put some substance into our thoughts.

'Sincerity was, indeed, a fundamental point in his teaching and in his character. Subterfuges and pretences withered before him, partly because one felt sure that they would be quite ineffective, but still more because one felt that one would lose caste in his eyes by attempting to use them. The desire of Ridding's good opinion was a very potent force with nearly all of us. We knew that it was not given lightly; but we desired it keenly, and the desire did not end with our school-days. He taught us to respect and to strive for solidity of character. It is, no doubt, rather a matter of chance and circumstance what particular sermons make an impression on a boy's mind, but his sermon in College Chapel which I remember best was one upon the words, "*In quietness and confidence shall be your strength.*" We believed that Ridding cared more for a boy with some robustness of character than for the industrious student, and that character stood before intellect was never in any doubt whatever.

'Thus, the fear to which reference has been made was in reality a fear of losing his good opinion, and the desire of earning it was a chief element in the stimulus which he unquestionably exercised. We never fathomed all the depth of his character. We felt always the sense of power in reserve. We rarely questioned his judgment, and we never had a moment's doubt of his justice. We recognized that a great intellect and a great character were being applied wholeheartedly to promote our progress and the good of the School. We did our best to answer to the stimulus, often, no doubt, with poor success; but no one with any knowledge of Wykehamists of the years 1866-1884 can have any doubt that Ridding was not merely respected and admired, but most affectionately and gratefully loved.'

Professor Oman, the historian, says:

'What I think that I specially owe to my old master is such skill in appreciating the style, verbal facilities, and full meaning of the classics as I ever attained to—in short, the discovery that they were literature, and not a storehouse of grammatical oddities. I specially remember his wonderful skill in hammering out the exact phrase in English that would render the full force of a classical sentence. He was never content with a baldly accurate rendering, but would try half a dozen phrases in rapid succession till he hit the exact one that gave the entire meaning in a clause in Virgil or Thucydides. Even if the clause had a double or a doubtful meaning, he would arrive at an English rendering that gave the *double entendre* exactly. It was a positive pleasure to hear him passing in review several forms of words, till he arrived at the precise one that pleased him. Consequently, when he ran over, at the end of his hour, the whole of a passage in the classics, there was always the feeling that a wonderfully literary *tour de force* had been accomplished. We admired, remembered, and did our inadequate best to follow. It was an invaluable schooling in literary neatness of expression and accurate thought; I have never again heard anything that could compare with it. Similarly, in composition from English into Latin or Greek, he had precisely the same felicity in catching the exact phrase which would render an English thought into the classical language.* The rendering would not be literal, since we and the ancients do not think on the same plane, but he would get the essential idea of the English thought into

* See Appendix I.

the shape that such a thought would have presented to Cicero or Euripides. Hence his "versions" dictated to us with the words, "Shut your books. Take this down," at the end of our composition hour, looked like work by an ancient author, and not like a clever translation of a bit of English prose or verse.

'Of course, his teaching had other sides. He would often take us for a sudden excursion into philosophy, history, or philology. One of the most stimulating facts about him was that one never knew what was coming next. He had no cut-and-dried ways, but would start off at a tangent into any unexpected main issue of life that was suggested by a classical phrase, and follow it to its end. Strange modern parallels to ancient oddities of thought were always cropping up. I fancy that his thought was over our heads sometimes; but even if we did not follow, we got some inkling of things beyond our ken which was quite good for us. There is nothing that boys appreciate more than the delights of the unexpected, and we were always getting them from the Doctor. . . . I owe myself an infinite amount of gratitude to him, as I think that I was stimulated to do much necessary but distasteful work by the wish to show my appreciation of his kindness. He taught me that a wide and inaccurate interest in history and general literature is not enough; that one ought to have some respect for shape and style and accuracy. . . . He was a wise, discerning, lovable friend to us all, as well as a teacher. I can't trust myself to express all my gratitude to him for setting me well upon my way in life.'

Mr. G. E. Buckle, the editor of *The Times*, speaks of Dr. Ridding as 'a most stimulating teacher, who made it impossible for the dullest not to be stirred by him and made to think'; while Professor Margoliouth emphasizes another point:

'Those who came into his division had most of them passed a year under a teacher who guided them in every step: the Bishop made them learn to walk by themselves. I think his pupils were prepared to accept his judgment as final on any subject whatever; I do not think it occurred to any of them to question his omniscience. Praise or appreciation from him was regarded by them, both at School and for many years after, as a very high reward.'

He used to say: 'I feel sure that blame is of little use, unless the blamer is believed to be willing to praise.' The freshness of method and determination to kindle his boys'

enthusiasm wherever it could be reached showed itself in a hundred ways, and Dr. Ridding's own many enthusiasms were always delighted when they met a kindred spirit.

The philological experiment mentioned by Dr. Kenyon seemed so encouraging in its results that Dr. Ridding reported on it in no uncertain tones to the Head Masters' Conference in 1879:

'If you take the trouble,' he said, 'to take a number of parallel passages, and compare the forms in the different languages and the changes of sound in spelling, you can make boys find out a great deal for themselves, and you will make philology much more interesting and intelligible to boys than if it were confined to Latin and Greek. Grimm's Law may be followed not only in Latin and Greek, but in two or three Romance languages also. We are very much afraid of bad grammar and bad pronunciation, but do not give our boys a sufficient number of words.'

He always maintained that it was easier to learn twelve languages at once than each one separately.

That same year, during a holiday at Pontresina, he studied Romansch; and had S. Mark i. 1-8 and S. Luke xv. 11-19 printed for his boys in the Romance languages to show the kinship of Italian, Spanish, French, Romanese, Catalonian, Portuguese, and Enghadin. He compiled grammar sheets of Gothic and comparative accidence in Italian, Spanish, Wallachian, French, Dutch, German, English, Danish.

He followed the Lessons in *Ulfilas* at this time in Chapel; and when we made a pilgrimage in 1885 to Upsala, to his joy he was allowed to handle the wonderful *Codex Argenteus*.

Keen as was Dr. Ridding's interest in philology, he condemned sternly attempts to galvanize moribund languages (such as the various Celtic tongues) into artificial life, believing that the sentimentalists and antiquarians who aid such revivals may be doing a grave injury to national interests. He believed that such revivals too often transformed language from a channel of communication and a treasury of literature into a racial barrier and secret instrument of conspiracy.

Originality also characterized Dr. Ridding's methods of teaching history. In order to give his boys a wide outlook, he arranged a cycle of teaching for the whole school, which covered the most important periods of general history in three years. As he said at the Head Masters' Conference in 1877:

'The main thing was not so much to teach history as to get boys to learn history for themselves. He had no doubt that for able boys it was more effective to give them periods, and then set questions on the periods, than merely to deliver lectures, although lectures were a necessary part of history teaching to stimulate interest.'

In order to impress, through the eye, historical truths, in 1878 he illustrated his lectures on what is now called the Near East by eighteen coloured maps made by ourselves, showing the successive groupings of the countries under conquest from 1300 B.C. down to A.D. 1878, while he laid his artistic friends under contribution for copies of sketches of Arabia, Persia, and Asia Minor.

In 1880 he lectured on Jewish history from the reign of Solomon to the Captivity, preparing parallel columns of Biblical history and prophecy; and drawing up himself an elaborate précis of the religion, history, and geography of the twenty-two surrounding nations, down to modern times.

He was very quick at tearing the heart out of a book, and loved to study history. Polybius and Herodotus were personal friends. In 1881 we travelled along a succession of flea-haunted inns in an attempt to trace Hannibal's route over the Alps, with Polybius for our guide-book. We stood against what was possibly 'the strong white rock' where the Gauls swarmed down to attack the Carthaginian invaders, and searched for the mound from whence Hannibal showed Italy to his soldiers.

While botany and geology were taught in class, Dr. Ridding tried to transform tepid interest into collectors' zeal. In 1870 he founded the Natural History Society, of which Mr. W. B. Croft said 'that it seemed to him one of the best of the great opportunities that the Head Master thought out for boys.'

Schoolboy irreverence dubbed it the 'Bug and Snail Society.' Dr. Ridding was its President, and it flourished splendidly during his reign. Among those who lectured to it were Mr. Frank Buckland, Professor Bartholomew Price, Professor Flower, Canon Kingsley, and Dr. Philip Sclater, of the Zoological Gardens.

In summer term the President used to take all the members for an annual excursion to Alum Bay, the Roman Villa at Brading, Selborne, or different parts of the New Forest. 'I shall never forget his delightful humanity. He was always the youngest and most joyous of us all,' said one who had shared some of his excursions.

The Society gave one martyr to the cause—Mr. W. A. Forbes, a naturalist of the highest promise, who died in 1883 while on a scientific mission to the Niger. Other naturalists and astronomers in distinguished and important positions owe their inspiration to the Society and to the Sunday afternoons spent over the microscope with the Head Master.

The Debating Society was a training ground for several boys who have since made their mark in Parliament and at the Bar; and the Shakespeare Society, which acted successfully *Hamlet*, *Macbeth*, and *King Lear* in the sixties, produced one leading actor in Mr. Frank Benson.

Dr. Ridding was no mean musician himself, and was for many years a sympathetic President of the Glee Club. It was his custom to entertain its members at supper after their delightful concerts, given twice a year, when he would appear, as they said, 'like one of themselves, keeping the whole party going by his unflagging spirits and love of fun.'

It is hardly necessary to speak of the value which Dr. Ridding set upon athletics as a means of instilling *esprit de corps* and discipline, and as a training of character. His generous gifts to the School (already mentioned) showed the reality of his interest in their football, cricket, gymnasium, tennis, and fives. The Rifle Corps, under his encouragement, was enrolled as a Cadet Corps attached to the 1st Hampshire Regiment. The Rev. G. Richardson was made Captain in 1868, and the success which marked his command

was shown by their Wimbledon team winning the Ashburton Shield in 1871, 1872, 1873, and 1876. The sparkling eyes and grin of pleasure with which the Head Master met the victorious team in Flint Court on their return late at night, on the first occasion of their victory, are still remembered.

'Moberly Library is shut up! Will you allow me to be Peg for to-night?' was his hospitable greeting.

'Three cheers for the Peg!' was shouted in reply. And henceforth he added the name of *The Peg* to *Ja Ka*.

On July 14, 1904, when the Bishop lay ill, Dr. Burge telegraphed to him the delightful news of the fifth victory at Bisley. He sent this reply:

πάσσαλος emeritus.
πάσσαλος, ut quondam, parmam vult ferre receptam;
Non ita: parma eadem; πάσσαλος alter erit.

Only one serious disciplinary trouble disturbed Dr. Ridding's Head Mastership. It occurred after the abolition of 'Commoners,' and was known as 'The Tunding Row.' In 'Commoners,' the authority of the prefects had become absolute, though their commission proceeded from the Head Master. The boys transferred to the new Houses, on the abolition of 'Commoners,' found it difficult to adapt themselves to their surroundings, and some of the younger boys were disposed to resent discipline from their House masters or from prefects. It was inevitable that, in a time of transition, prefectorial authority should require clearer definition.

Prefects, who were loyally determined that the old traditions should take root in the fresh soil, decided to deal with the newest House by testing its members in their knowledge of 'notions'—*i.e.*, the traditional phraseology which Wykehamists are proud of possessing. They held this examination on October 8, 1872, and excessive punishment was inflicted by the Senior Commoner Prefect on a boy of seventeen in Senior Part who had refused to be examined. The prefect who inflicted the punishment was a good steady boy, and no bully. The act was the result, as Dr. Ridding explained,

'of the praiseworthy effort of those prefects who had known the old traditions and "notions" to bring back the young newcomers (who came into these brand-new Houses and did *not* know) into the old lines. Of course, it was all wrong, but behind the error in judgment lay the really wise loyal intention.'

Unfortunately, the incident occurred during the Parliamentary recess, when newspaper columns were empty. A correspondence began in *The Times*, and spread to other papers. The controversy raged upon the two questions whether the prefects abused their authority, and whether this particular prefect should be publicly humiliated in the presence of the School.

From the middle of November to the Christmas holidays leading articles, fierce onslaughts, attacks and defences of the public school system in general, and of that of Winchester and of the prefectorial system in particular, sounded alarums and disturbed the general peace.

'The victim' wrote a manly, modest letter to *The Times*. His father wrote intemperate ones. The boys at Winchester were pleased to have become of world-wide importance. The tunder and the tunded considered themselves heroes, and were seen walking about arm in arm.

But for the Head Master it was a hard time. The abuse of strangers (who wrote to the papers as if they had been Wykehamists, but had nothing whatever to do with Winchester), the venom and violence of anonymous correspondents, and the dubious attitude of some not unimportant members of the new Governing Body, put a strain upon him which made it difficult for him to write calmly. He wrote some letters to *The Times*, of which one was unfortunate—lengthy, confused, and open to misunderstanding. 'I do not know what fiend prompted me to write it,' he said afterwards. The enemy immediately took advantage of it, and the clamour of angry assailants was louder than ever. His staff rallied round him in dismayed fear, lest, in his strained condition of nerves, he might, by resigning his position, inflict an incalculable loss upon the School.

In an address, signed by all the masters, they said that—

'On the attack becoming personal, they desired to offer to him at once and in unmistakable language the assurance of their entire and hearty confidence, and of their complete reliance on the wisdom of his administration of the School.'

This was followed, on November 23, 1872, by a warm address of sympathy, signed by 104 Wykehamists then at Oxford.

Dr. Ridding, in his reply to the latter, after commenting on the 'extremely small basis of facts that had been alleged for the violent writing,' concluded:

'It has been, no doubt, a great trouble to the School to have been abused as it has been. But my desire and, God willing, my intention is that Winchester shall come out of this onslaught, not only without loss, but with honour—as I feel it will do—when people learn how unscrupulous the misrepresentations have been.

'For myself, the expressions of kindly sympathy which it has elicited from you, my one generation of past pupils, and from many of the parents of our present boys, as well as from my colleagues, more than counterbalance the violent expressions which I feel that the writers used either under mistake or in support of a theory. I beg to return you my most hearty thanks for your most kind expressions to me, and remain

'Yours obliged and most sincerely,

'GEORGE RIDDING.'*

On December 5 the Governing Body met at Winchester to inquire into 'The Tunding Row.' A full statement of the facts was drawn up by the Head Master and sent to each member for his consideration before the meeting. The inquiry took six hours, and on January 20 the Governing Body met and passed a resolution, which was made public. In it they censured the severity of the punishment; but, in regard to the general question of the authority of the prefects, approved

'the principle of making the upper boys responsible for the good order and honourable tone of their schoolfellows, and allowing to them, for that purpose, such powers of

* The three letters appeared in the newspapers.

enforcement as are both reasonable in themselves and duly subordinated to the higher authority of the masters.'

They had learnt with satisfaction that the Head Master had anticipated most of their suggestions, and had forbidden enforced examinations in 'the School vocabulary.' In conclusion, the Governing Body placed on record

'their appreciation of the great improvements introduced into the School by the present Head Master, and their deep and unaltered sense of his efficiency and devotion to the duties of his office.'

The Earl of Derby (the Chairman of the Governing Body) and Sir Stafford Northcote dissented from this report, and resigned their places, which were filled by the co-option of Viscount Eversley and Mr. J. Bonham Carter.

Such were the incidents of this exaggerated episode. It challenged principles of public school government, which are of general, not passing, importance.

The prefectorial system dated from the days of William of Wykeham, who ordained in his Statutes for both his colleges that such overseeing scholars should guard 'the morals, behaviour, and advancement in learning' of the other scholars. He had borrowed it from the Merton College Statutes of a hundred years earlier (1274). With all its possibility of indiscretions, there can be no doubt that Dr. Vaughan's opinion of it, endorsed by Dr. Ridding, was true, that 'the choice in the matter lay between responsibility and espionage, of which the former was certainly preferable.'

Dr. Ridding's sermon (preached in 1874) on 'True Sonship and Loyalty to the Founder's Will' shows how keenly he was alive to the dangers of 'the unreasoning maintenance of a false and evil tradition under the disguise of a duty and principle.'*

In the most practical fashion the parents endorsed the judgment of the Governing Body. Not a single boy was removed in consequence of 'The Tunding Row,' and when the father of 'the victim' proposed to send his two younger sons to another school, they absolutely refused to go anywhere else.

* See Bibliography, p. 361.

Dr. Ridding's relations to the parents were, with very rare exceptions, singularly happy. At a Domum dinner in 1878 he spoke of the helpful influence of the boys and masters; 'but quite as important as the masters were the parents of the boys who proposed what was good and useful for the School.' He always said that the parents were extraordinarily grateful for kindness and care shown to boys when sick or in abnormal circumstances. Many were the expressions of gratitude sent by parents, when their boys left School, for all the Head Master had done for them. One wrote:

'I claim to speak with some authority . . . having had boys at six of our principal schools; I have also had somewhat exceptional opportunities of hearing school gossip. As a rule, boys are like cats. They love places better than persons; but *you* have always possessed yourself of the hearts of your young and loyal subjects, and their unbounded esteem for Lady Laura Ridding and yourself is not, so far as I know, to be matched elsewhere.'

The reason for this 'unbounded esteem' probably was that Dr. Ridding possessed the gift of knowing when to use, not merely his eyes, but his eyelids.

An example of this admirable discretion was shown during an election, when Herbert Webbe, the popular Captain of the Eleven—justly a favourite with boys and masters—had strewn the path of the Liberal Head Master to his classroom with Tory placards. These Dr. Ridding trod underfoot in apparent unconsciousness; but he saw at once the placard hoisted upon Wykeham's statue over 'School,' and ordered it to be taken down immediately. Other Webbe legends tell how on another occasion he saw Webbe sitting out of window in an upper-floor classroom, and Webbe's legs had also to 'come durn.' (Webbe had explained to a new master, with a University reputation for brilliant scholarship, that his peculiar constitution necessitated this airy attitude while in class, and the explanation had been placidly accepted. That scholar learnt before the end of term that teaching was not his vocation.)

In the summer of 1875 Webbe had planned with his brother

(who had been Captain of the Harrow Eleven) a surreptitious revival in London of the discontinued former Winchester and Harrow Match. Dr. Ridding only heard of this arrangement at the end of term, and he warned Herbert Webbe that he should not allow any boy to return to the School who played in the match. He kept his word, to the dismay of two of the Winchester Eleven who had risked it.

Another time, in 1869, when fifty boys had shirked Sunday Chapel, the Head Master set them 200 lines each to write out immediately as punishment.. The boys protested against his 'utter profanity,' and apostrophized him in a poem on the masters as 'Great Ridding, breaker of the Sabbath laws!' One boy, to rebuke him, wrote out the Fourth Commandment a hundred times.

Something has been written of his 'moods'—occasions when he was short, sharp in his words, and silent; when he pushed out his lower lip, cocked his nostrils, and 'sported eagle-duck'; but these times of tension were not moods of caprice. They were the outward signs of travail of mind when he was writing, or of acute feeling, either of sorrow for sin or for suffering. The more intensely he felt, the harder it seemed for his reserved nature to vent itself; but parents, boys, and masters alike can witness to his deep sympathy in times of illness or death.

For impurity, cruelty, baseness, he had no toleration; and whilst dealing in sternness and anger with them, only those who could interpret the strained look on his face knew how deeply he was feeling. He was himself very healthy, active, and positive in his moral energies, and through these he stimulated other people. When he had to deal with the opposite of all these things, he made boys feel the force of an indignation, anger, and severity which may sometimes have seemed hard, but which was really the expression of a sort of prophetic fire which dwelt in him.

The Rev. W. H. Paine speaks of

'the sense of awe and inflexible justice, and, beyond that, a region of great wisdom and kindness. You felt the impossibility of deceiving Dr. Ridding in any way, and absolute

certainty that justice would be meted out to right and wrong doing. Under his gaze one no longer appeared to oneself one of a mass, of whom much, perhaps, was not known, but an individual whose thoughts were read and whose character was known. The boys felt that the Head Master could look right through them, measure their worth, and make them feel that he had measured it.'

Though Dr. Ridding inspired awe on occasions, he had the gift of setting boys at their ease and of drawing them out in conversation. He appreciated their sense of fun, and they appreciated his.

'Some descriptions,' writes an old boy, 'represent the Head Master as a lynx-eyed Rhadamanthus. If I were confined to a single typical view of him, I should picture him joining with us in spontaneous, joyous, unaffected laughter.'

All these touches show how individually Dr. Ridding considered the character of each boy, and how well he understood them. 'If you look for angels, you will find boys; but if you look for boys, you will find angels,' was the memorable advice given by him to one of his House masters.

He never confused laziness with overstrain, and would sometimes encourage a boy to lie fallow for a year. Results justified his judgment. The New College examiners found, sometimes to their cost, that boys they had refused had a way of developing on unforeseen lines, and of winning brilliant honours, because he had not exhausted them.

Responsibility and self-reliance were two principal objects kept in view in his teaching.

The Rev. Frank Norris, of the North China Mission, remembers

'that when Dr. Ridding wanted to get most out of us he never commanded us, but he left it to us, and awoke our sense of responsibility, with the result that he undoubtedly got results of more real value than could have been obtained "elsehow"—to use a special word of his. When breaches of rules occurred, he would say to his senior division boys when "up to books" that "such and such a thing ought not to be," and he left it to us. He thus taught us how to govern. He didn't tell us what to do, but he hinted at what we ought to find out.'

Mr. A. K. Cook says:

'I have such compelling cause to be grateful to him. . . . His extraordinary dignity and distinction was, I think, what won us all. . . . Like other boys who rose to positions of trust in the School, I shall always love and honour his memory for the wise kindness with which he developed our self-respect and sense of responsibility, leading us to realize the value of life more, I think, by the kind of atmosphere he created about him than even by words directed to that purpose.'

The aim for which Dr. Ridding prepared his scholars for their work in life he states thus:

'To grow up here for the honour of God and the service of Christ, for the advancement of true religion and useful learning—this is the object set before Wykeham's scholars from the foundation of the College. Not "to get on in the world," not "to compete in separate rivalries for honour or riches," but, as it stands interpreted by the large-hearted Warden who wrote the inscription at our Chapel entrance, "to be the faithful soldiers and servants of God and of their country." This was to be their aim—"to be profitable members of the Church and Commonwealth." '*

That he succeeded in this aim is shown by a remark of Mr. D. G. Hogarth (Fellow and Tutor of Magdalen, 1888 to 1893):

'When I was at Oxford I realized more than ever before how he had set his mark on the School, making a type distinguished at once from the type sent up to us from anywhere else.'

Dr. Ridding attached paramount value to the spiritual opportunities which come naturally to a Head Master in Holy Orders. The School Chapel was the focus of his influence.

While he never achieved in England a position as a great preacher, there is no question about the deep influence he exerted on a whole generation by his School sermons.

Professor Margoliouth speaks of certain addresses delivered

* *The Farewell Password*, p. 3.

to the prefects only, which by their earnestness worked with great efficacy on his audience.

Mr. H. J. Hardy says:

'I have known a boy burn a book at School as a response to an appeal made in one of Dr. Ridding's sermons. He seemed to stir and encourage, because he knew and felt our difficulties. His voice was that of a conqueror who had himself come down into the field.'

The Rev. Frank Norris says:

'I loved his sermons. My feelings were twofold. Many of them were difficult, not to say obscure, and yet, through all my years at Winchester, I preferred them to those of anyone else. They were almost the only sermons we talked about afterwards. They rather made us think than gave us cut-and-dried thought.

'There was another kind of sermon, which he preached very rarely. One such I remember. His own intense earnestness seemed to be reflected in us all. We felt, as we were bidden to feel, that the honour of Winchester was in our keeping, and that it must not be stained. He had us in his grip.'

The power of his preparatory Confirmation addresses was felt with very varying force. To some of the less able boys they seem to have been very difficult to follow. But one of the most able tells how

'they lit up the whole sphere of Christian duty with a new and penetrating light, revealing truths about life in general, as well as the life immediately before them in School. Looking back, it seems that he judged exactly how best to help the Confirmation candidates to grow up in spirit, and to take a more grown-up view of their responsibilities, at the moment when the Church calls her children to enjoy full privileges as Churchmen.'

Of his religious teaching his pupils speak thus:

'His Greek Testament teaching was full of power alike in Gospel and Epistle'; and, 'His attitude towards theological questions was unobscured by any sort of prejudice. This was known to those who followed his Divinity lessons with care.' Another writes: 'I have always felt that the lesson I owe

most to him is that it is one's duty to get at the truth of things to the best of one's power. Thoroughness and sincerity in thought, and the refusal to take one's beliefs at second-hand, seemed to me the absolutely invaluable lessons he taught us, and that we carried away with us.'

Two of the staff describe their impressions of Dr. Ridding's spiritual influence thus. The Rev. H. C. Dickins says:

'I remember distinctly feeling that his sermons gave me a greater grip of the problems of real life and of the principles upon which they should be met than the simpler advice, which had touched my boy's heart, given by my older friend, Dr. Moberly. . . . In one or two instances Dr. Ridding's words have come like the true interpretation of a puzzle.'

The Rev. J. T. Bramston says:

'The striking change in the ἦθος of the School from the old Moberly days was that the best part of the School was inclined under Moberly to a gentler feeling of something which inclined to sentimentalism in both religious and moral matters, while under Ridding there grew a strong, stern feeling for what was true and real and unaffected. . . . When he left, the Winchester world seemed poorer for the loss of the strong, reliable, strange and original Ridding. It was as though we had got into the Proverbs out of the Psalms.'

Dr. Ridding's lessons were not forgotten by his sons, even when they worked far away from the props of civilization. Mr. A. Willoughby Osborne (Attorney-General on the Gold Coast) wrote from Accra after the Bishop's death:

'As one of the rank and file of Wykehamists, I can unhesitatingly assert that we all loved him because we trusted him. . . . Here, in a country where every white man is, perforce, more or less of a schoolmaster for good or bad, the value of his teaching is perhaps brought home to one with greater force than it would be in a more civilized community, but that is only an additional reason for gratitude for his living exposition of the old School motto. ['Manners makyth man.'] To many a Wykehamist like myself, his memory will be an incentive to attain to that ideal combination of gentleman and Christian which he set before us.'

Winchester responded splendidly to the stimulus of the great teacher. It was not merely that the list of University successes won by his pupils was large, including though it did 200 Scholarships and Exhibitions, 45 University Scholarships and Prizes (including 2 Derbys, 5 Cravens, 4 Hertfords, 2 Irelands, 5 Chancellor's Medals, 3 Gaisfords, 3 Newdigates, 1 Lothian, 2 Stanhopes, 2 Vinerians, 2 Senior Mathematical Scholarships, 1 Burdett Coutts, 1 Radcliffe, 1 Smith's Prize, 1 Abbott), 182 First Classes, and 25 Fellowships. Other schools have achieved as brilliant records of University successes, but Winchester was among that smaller number whose broad scheme of education led many of her sons to do markedly good work in later life in the Church at home and abroad, in the Army, in Home and Civil Services, in Parliament, in Theology, Archæology, Scholarship, Science, Medicine, Education, and Journalism; while a quite remarkable number of Dr. Ridding's scholars have shown the stimulating influence of the breadth and freshness of his teaching by original work in various fields.

Among the distinguished sons of his Head Mastership may be named: As Church leaders—the Missionary Bishops of Guiana, New Guinea, Kaffraria, and Natal; the Rev. F. L. Norris, Rev. Dr. Headlam, and Rev. Dr. Bebb. In the Army—Colonel G. C. Kitson, Colonel H. V. Cowan, and Colonel E. A. Altham. In Parliament, and in the Indian, Colonial, and Home Service—Lord Selborne, Sir Edward Grey, Mr. C. A. Cripps, Mr. J. P. Smith; Lord Chelmsford, Sir Stephen Gatty, Sir Herbert Risley, Sir John P. Hewett, Mr. G. C. Walker, Mr. E. D. Maclagan, and Mr. A. De M. W. Osborne. In Theology and Textual Research—Professor Margoliouth, Dr. Kenyon, and Mr. C. H. Turner. In Antiquarian and Literary Research—Dr. F. Haverfield, Mr. D. G. Hogarth, Mr. A. F. Leach, Mr. C. W. Holgate, Mr. J. L. Myres, Mr. C. H. Smith, and Mr. A. H. Smith. In History—Professor Oman and Mr. H. A. L. Fisher. In Natural Science—Mr. W. A. Forbes, Mr. W. L. Sclater, and Dr. Bather. In Education—Rev. Dr. Gray, Rev. H. F. Laffan and Rev. R. Waterfield; Sir Robert Morant and Mr. H. W. Orange. In Journalism: Mr. G. E.

Buckle, Mr. E. T. Cook, and Mr. C. A. Pearson; while the well-known actor, Mr. F. R. Benson, and the poet, the late Mr. L. P. Johnson, may conclude the list.

On October 19, 1889, the Bishop of Southwell was entertained at a dinner given him in All Souls' College, Oxford. His hosts were sixteen Fellows of various Oxford colleges, who represented the pupils of the last eight years of his Winchester teaching. His senior host was Professor Margoliouth, of New College, and his junior Mr. C. H. Turner, of Magdalen. The event was unparalleled in Oxford annals.

When the Bishop died, letters poured in from Wykehamists from all parts of the world, speaking of the influence which he had exerted upon them. Several men of very different temperaments said that his death was the greatest loss they had experienced next to the death of their fathers. Others wrote of their conviction that he had won from the School a loyalty and devotion unique in its fervour and in the way in which it began in them when quite little boys. They spoke of having been caught by his all-pervading influence, his inspiring enthusiasm for the School and for righteousness and truth; by his sanguine courage, his generous outlook on life, his contempt for trivialities, and by his sense of justice, kindliness, and illuminating wit. Others spoke of consciousness of the still strengthening growth of that influence upon them now, and others of the distinct mark for good which his noble life had left upon the world, and of their belief that no Englishman of his generation had had such good, widespread and lasting influence, from their knowledge of the number of men and women whose lives he had ennobled. 'We all felt him to be very great, and that it was an honour to have worked under him.'

Mr. Hugh W. Orange, Director-General of Education in India, wrote:

'India contains many of his old pupils, and here, as elsewhere, wherever Wykehamists meet, his name is honoured, revered, and loved. To me, the Bishop has been since early schooldays the most loved of teachers and friends, and, next to my father, I feel towards him more gratitude and affection

than towards any other man, for the loving help he has given me and the noble outlook on life which all his actions and words revealed. I do not think that time and absence can ever make any difference to the vivid sense which I shall keep of him as a guide; the tenderness and strength, the charm and the humour, of his great personality will always be with me, as I have seen it on many occasions from the time when I wore a scholar's gown at Winchester, and had the privilege, for all too short a time, of being taught by him every day, and through the whole series of later meetings at Oxford, in Hull, in London, and, above all, at Thurgarton. His spirit and influence on anyone who has been brought at all closely into contact with him will abide to the end.'

Such were his pupils' feelings for Dr. Ridding. What his were for his sons must certainly be known to them. Has he not told them in his 1893 Quincentenary poem, 'Ad Meos'?—

'O pars magna mei, quot intus olim
Et curæ et mihi gaudio fuistis,
Ut patri suboles amans amanti,
(Prosit vos subolem vocasse amantem!)
Si quondam tolerastis imperantem,
Nunc concurrite nomina invocanti.'

CHAPTER VIII

THE HEAD MASTERS' CONFERENCE—SECONDARY EDUCATION

As Head Master of the oldest Public School, Dr. Ridding took a leading part in founding the Head Masters' Conference. This chapter will speak of his services to it, and of his share in accomplishing important changes which affected Secondary Education throughout England.

He had served a slight apprenticeship in 1864, when a gathering of the Head Masters of the nine leading Public Schools was held at Winchester. Mr. Ridding then acted as conciliator between the nine Chiefs and fifty recalcitrant Head and Assistant Masters, who strongly criticized the *Common Latin Primer* then introduced by the Head Masters.

Dr. Ridding and Dr. Kennedy led the way in joining the second Conference of Head Masters in 1870, at Sherborne, where the former was appointed Chairman of its first committee. From 1870 to 1882 Dr. Ridding attended all but one of the Conferences, and took a founder's part in shaping the constitution and in the management.

Dr. Wickham, the Dean of Lincoln, says that when he joined the Conference in 1873

'I found Ridding already looked upon as a leader—one of the few with constructive and original minds. He was a most useful member of the standing committee, which did the practical work; and in Conference he spoke weightily, chiefly on large questions of the organization of education.'

Dr. Abbott, who also served on the committee, retains the following impression of his colleague:

'It was during a long series of committee meetings he impressed me most deeply, during an experience of more than

fifteen years. I was led to regard Dr. Ridding as superior to all the very able men with whom he worked as colleagues in a curious combination of businesslike, unpretending and self-deprecating goodness. . . . Of all my colleagues there was no one to whom I felt so "drawn," and whose trustworthiness I felt by a sort of instinct. I think many others were similarly attracted to him.'

Dr. Ridding's most important speeches in the Conference were upon the formation of the *Universities' Joint Board of Examination;* on many points relating to *Scholarships;* on the *Training, Organization,* and *Registration of Teachers;* and the relative position of *Ancient and Modern Languages.*

Canon G. B. Bell writes of the

'many matters in which Dr. Ridding took interest, and strongly influenced opinion, in the meetings of committee and the debates of the Conference. Although the Head of one of the most distinguished classical schools, his speeches invariably showed his earnest desire that public school education should be an avenue to broad liberal culture, that it should be leavened by a due proportion of modern languages and literature, and should never lose sight of practical aims. On this subject he spoke with special force at the Eton meeting in 1879, expressing opinions which are now becoming commonplaces, but at that time were not widely accepted. He pointed towards reforms in the classical curriculum, such as are now being advocated in the "Classical Association" and elsewhere, and towards more direct encouragement of knowledge of "the practical things which deal with man."

'In 1878 Dr. Ridding briefly supported Mr. Wickham in his plea for making Greek optional in University examinations, saying, "He did not wish to see Modern Languages substituted for Greek, but that he would be prepared to see Sanscrit set as the second language instead of Greek, provided that Latin was accepted as a language generally studied as an introduction to other languages than our own."

'He also brought his Winchester experience to bear on the examination for Scholarships for young boys, and on the necessity of arrangements to preclude unhealthy forcing.

'In 1872 he carried a motion in favour of the Registration of Teachers.'

The creation of the *Oxford and Cambridge Schools Examination Board* may be fairly claimed to have been the crowning

work of the Head Masters' Committee. Its national importance may reasonably allow a brief account of its origin to be given here.

In 1870, after a discussion at the Sherborne Head Masters' Conference on the need of a system of 'Leaving Examinations,' the committee was instructed to confer with the Universities of Oxford and Cambridge as to the possibility of carrying out the Head Masters' suggestions. On Dr. Ridding, as its Chairman, fell the chief burden of delicate and complicated negotiations between the Universities and the Public Schools.

The Endowed Schools Act required that the endowed schools should be examined by examiners appointed by authority. Dr. Ridding held the strongest convictions that every effort was worth making to secure that those examinations should be placed in the hands of the ancient Universities rather than in those of Government. He explained his views in two published letters addressed to Mr. Edward Bowen and the Rev. F. Rendall, Assistant Masters of Harrow,* and in a speech made by him at the Birmingham Conference of 1872, on introducing the following resolution: 'That a University system of examination is preferable to a Government one for Higher Schools.'

The following selection from these utterances may still be of interest:

'I wish these examinations to be in the hands of the Universities, and not in the hands of Government. I believe the difference between the two plans would be felt—(1) in the arbitrariness and individuality of a Minister of Education's control; (2) in the centralized uniformity of the departmental system of such control; (3) in the subjection of such Ministerial direction to political necessities; (4) in the contemptuous disregard, in such bureaucratic direction, of any such influence of leading Public Schools, as you believe to be strong enough to affect it, but which I believe that many Ministers of the future would feel it their political necessity to slight, even while they felt that in so doing they were sacrificing the best professional experience; (5) in the abruptness, crudeness, and uncertainty

* See Bibliography, p. 358.

of changes in education made by men who have theories, feel they must do something, and have not much time to do it in, and who also have power to ordain a universal change in a moment.'*

'I accept inspection, but I do not desire control. I desire real inspection by able, efficient, and independent examiners. Inspection of the system, and the working of the system, but not interference with it. Let interference, when needed, be made by the authorities of the School; but do not let the inspectors come armed with such permanent overbearing, official position as shall make them the individual lords and masters of the schools which they inspect. I wish inspection to be one of observation, criticism, and statement of *facts*, not inculcation of theories.'†

'It appears to me that the Government inspection means the appointment of a certain number of definite inspectors, in the proportion, as to numbers, of those who are now appointed for primary schools, and that this inspection might be very controlling, and possibly arbitrary. The inspectors would have a very distinct position in inspecting from what men have now, who come not every year, nor always to the same school, nor as their only business in life, nor as people appointed with definite theories and positions; they would have an entirely different position from University inspectors in all these points; and would make it an entirely different thing by the repetition of inspection every year, with the same points, the same theories, and the same necessity for making favourable or unfavourable reports as to the respect shown to the theories started the year before.'‡

'The control of such *permanent* inspectors would make a Head Master's life not worth having. Such permanent inspectors would, in fact, be the Head Masters, and ought to be abler and more experienced men than can be found for Head Masters. They would be a very small body of select educational theorists, untrammelled by the responsibility and trouble of carrying their theories into practice themselves.'†

At Birmingham, Dr. Ridding added that he believed that a Government office 'would not be in the same sympathetic accord with us, nor work with the same freedom, as a body of University men'; and that, however much there might be of gain in the selected ability of the men devoting themselves to

* Letter to Mr. E. Bowen. † Letter to Rev. F. Rendall.
‡ Speech at Birmingham Head Masters' Conference, 1872.

the work of Government inspection, 'I think we should lose infinitely more in the entire loss of any kind of freedom or choice in the masters' teaching in all the different schools subjected to it.'

He pointed out that the external independence of schools would be preserved if the inspection and examinations were undertaken by the Universities; that gain would also accrue to the schools from the large number of University examiners always available in comparison with the limited number of Government inspectors; and that University examination would ensure 'a quite sufficient independent inspection of the education of each school so inspected to be perfectly satisfactory to the parents and the public,' thus providing 'a sufficient guarantee that the school was working well, which is the object of inspection.'

He answered the assertion that the schools were already fettered by the Universities by stating his belief that

'the Universities are certainly ready enough to make changes which they understand. I believe that no method would be found more effectual towards bringing them into accord with the views which you [Mr. Bowen] state, than that of bringing them into connexion with school education and acquaintance with it. . . . I wish to strengthen the position of the Universities as Independent Heads of National Education; and also to see them act in concert on questions of National Education.'

Dr. Ridding met the objectors in the Universities by stating the case in a letter to the Rev. H. Latham, Fellow (and subsequently Master) of Trinity Hall. It concluded by saying that the Head Masters desired inspection, but inspection that should

'be one that shall assist and direct, not one that shall limit or petrify, our education. We want it to be one that shall adapt education to the needs, feelings, and circumstances of the age. . . . We think that if the Universities will, they can, from their circumstances, their relations to the schools, and their traditions, do this better than a special Government Department. This is our reason for asking the Universities to be responsible to the Country for definitely undertaking, as

Bodies, the examination of the First Grade Schools, which members of the University already conduct individually.'

When the committees of the two Universities proposed dissimilar conditions of examination, Dr. Ridding urged

'the difference in idea, feeling, weight, authority, which the joint action of the Universities would give to the scheme. Each of the two great Universities might doubtless claim, justly, that its single certificate should be held to be adequate for all such purposes as are contemplated in the scheme, whether for schools or individual boys. But still—regarded as a part of a scheme of National Education, in which the system of the Universities would be balanced by educationalists against a general uniform Governmental system—it might perhaps seem not impossible that the joint action of the two great Universities would solve the question without doubt in one way, while their separate action might leave it to be solved in the other.'

These negotiations continued until June, 1873, when they terminated in the successful formation of a Joint Board securing combined action for the inspection and examination of schools, under the name of *The Oxford and Cambridge Schools Examination Board.* Its first certificate examination was held in 1874, from which date they have been held annually.

One of the principles for which Dr. Ridding contended most strongly was that the subjects qualifying for a certificate should be so grouped that every boy examined should be tested in the main branches of a liberal education, so as to counteract the tendency to 'specialize' prematurely. In the course of years details have naturally been changed; but the lines suggested by him and his colleagues have been substantially maintained. The scheme has been generally accepted, and has worked with undeniable success. Mr. Forster, Vice-President of the Council, gave his full concurrence to it; and Dr. Ridding, in an address delivered to the Exeter Church Congress in 1894 on Secondary Education, declared that he had seen no reason to change the views he had expressed twenty years before on the dangers which might arise—(1) from the arbitrariness and individuality of a

Minister of Education's control; (2) from centralized uniformity; (3) from political influences; and (4) from bureaucratic direction.

The year 1873 was mainly occupied in working out the details of the scheme, and upon the Chairman of the Head Masters' Committee fell the heavy burden of correspondence with the War Office, Medical Council, College of Surgeons, Institute of British Architects, and other important Bodies. The Incorporated Law Society and Civil Service Commissioners alone refused to accept the University examinations in lieu of their own test examinations.

At the end of the Dulwich Conference in 1874, Dr. M. Butler stated that

'it will not be for some years to come that the full extent of our debt to Dr. Ridding will be thoroughly appreciated. If there be differences of opinion amongst us upon any point, there can certainly be none as to the sound judgment and the delicate tact with which Dr. Ridding has performed the duties of a very onerous post.'

At this time, when other Universities have instituted parallel and competing examinations alongside of those of the Joint Board, and when a State-directed examination on the lines of the German *Abiturientenexamen* is again being discussed, it has seemed of interest to give perhaps disproportionate space to the considerations which weighed with the progenitors of the idea of the Oxford and Cambridge Certificate Examinations.

Winchester had the honour of being the first of the great schools to entertain the Conference. Fifty-five Head Masters met there in 1873, with Dr. Ridding as host and Chairman. The meeting was full of interest in subjects and debate.

Two contributions of the Chairman may have a place in these memories. First, the characteristic words in which he closed the debate on 'Luxury' by stating his belief

'that the principal way in which we can hope to influence the boys under our charge is by our personal example, personal feelings, personal words, and the personal tone which we ourselves adopt.'

Secondly, his narration of his experience of another subject, 'Sunday at School':

'Here I have established, and we have all repeatedly considered and approved, the plan of simply making Sunday a day of rest, having no lessons of any kind, and leaving the boys mainly to themselves, in the expectation that they will be more likely to feel and appreciate the spirit in which they should use Sunday than by prescribing any special rules. The services so break up the day that there really is no very long time left for lounging, which is no doubt a danger to be guarded against.'

Another quotation from the recollections kindly contributed by Canon G. B. Bell may fitly close this section:

'When the Conference met at Winchester in 1873, Dr. Ridding was a most genial host and an admirable Chairman, speaking little himself, but guiding the course of business with consummate judgment, courtesy, and firmness. Dr. Butler, in proposing a vote of thanks, said: "In two capacities Dr. Ridding richly merits our thanks. First, those of us who have served on the committee will know the great debt of gratitude due to him for the admirable judgment, kindness, laboriousness, and perfect fairness with which he has regulated our proceedings and conducted us through our often intricate and delicate business. But it is in his capacity as host to-day that we specially desire to thank him."

'Finally, all who attended meetings at which the Head Master of Winchester was present recognized that he rendered to the Conference services of the highest value, not merely by the solid and laborious work that he did in committee for many years, but also by his powerful influence in debates. He seldom, if ever, made a long speech, and was often content to sit silent during the discussion of questions of minor interest. But when a subject of real importance was before the Conference, his pithy sentences, and the practical wisdom of his judgments, had great weight with his brother Head Masters.'

It will be convenient to treat Dr. Ridding's views on Secondary Education in this chapter. During his Head Mastership and his Episcopate he rendered valuable help, as a member of their Governing Bodies, to the Winchester Modern Middle-class School, the Diocesan Training College for Mistresses at Derby, the Magnus School, Newark, the

Boys' High School, Nottingham, Repton School, and Southwell Collegiate School; and from 1895, as Fellow and Governor, to Winchester College. The rich experience brought by him to these seven council-rooms was not the least weighty of Dr. Ridding's services to the community.

His influence on the legislation for Secondary Education was brought to bear on the shaping of the Endowed Schools Bills, Nos. 1 and 2, and on the Teachers Registration Bill. In Convocation, especially during 1896, 1897, 1900, and 1903, he took an influential part in the education debates. In 1897 he was appointed by Archbishop Temple as a member of the important newly created Convocation Council for watching over Secondary Education.

'The Training and Registration of Teachers' occupied Dr. Ridding's consideration as Chairman of the Head Masters' Committee, which initiated the movement that, in 1879, led to the appointment by Cambridge University of the Teachers' Training Syndicate. The work then begun by them of providing lectures, examinations, and certificates on the theory, history, and practice of education is continued to this day.

Dr. Ridding was in favour of the registration of teachers 'as a machinery for guaranteeing fitness in assistants at small schools, and for licensing any private venture'; but Dr. Lyon Playfair's Bill of 1879 alarmed him by the constitution of the proposed Council, and by the almost unlimited range of power which it proposed to place over the education of the country, 'in the hands of men who would not be the highest levers of education.'

In regard to the training of teachers, his strong conviction in favour of normal schools, and disbelief in any but barren results being produced by examination in theory, was expressed by Dr. Ridding at the Head Masters' Conference of 1881, and in a forcible letter to Mr. Oscar Browning, published in 1882.* Two points from this letter may be briefly indicated.

1. Any man who has passed through a public school and 'the University' has had experience in the facts of education

* See Bibliography, p. 359.

as a pupil, and has probably drawn valuable inductions from that experience.

2. Proficiency in the theory of education is no guarantee of proficiency in practice.

'My experience,' said Dr. Ridding, 'agrees with that of Dr. Benson. I have had many colleagues at Oxford and at School, but, among them, the few who would have been likely to write lengthy disquisitions in a paper upon the theory of education have been, from their very idea of theory, led to utter such lengthy disquisitions to themselves and to their pupils at moments for action, that all action was suspended, to the admiration more than the edification of their pupils.' He concludes thus: 'There is no other method of giving practical training but the establishment of Normal Schools.'

The mirage of theory never possessed any allurement for him.

Twelve years later, in 1894, at the Exeter Church Congress, he deprecated any idea

'of interfering with the evolution of education at the Universities and Public Schools, which have been so recently reorganized, and are now, certainly, before rather than behind the possibilities of modernizing and broadening general education. Only strangers will see chaos in them, and in their continuous life of readjustment to multiform opportunities. . . . The variety may seem to half-informed critics chaotically multiplied, as strangers feel a hall of machinery chaotic, though each machine is doing its own work fitly and without confusion.'

Dr. Ridding's wide sympathies and experience made young teachers welcome his advice, given as it was with racy penetration and originality; while no occasions were more keenly enjoyed by him than those of meeting men and women of various grades in the great brotherhood of teachers.

In 1876, when he gave away the prizes to the students of the Winchester Diocesan Training College, he reminded them that

'the effect that you will have upon your pupils depends very much upon the reality of your work; and this, again, depends on how much or how little you think of self. There is tempta-

tion to follow in one of two lines: if you are idle, to teach what you can without trouble; if you are enthusiastic, to teach that which will make the most show. It is very tempting to give a good lecture, but the question for you to ask yourselves is, What good your scholars really gain by it? Never make a display at the sacrifice of your pupils' knowledge. Remember that lectures are only valuable when they induce those to whom they are delivered themselves to learn. Your object will be to help your scholars to work for themselves.'

In his glory in his profession, he exhorted the Saltley Training College students in 1886 to remember what masters could do if they had knowledge, ability, spirit and teaching method:

'They can transform school drudgery into school life, not for themselves only, but for their scholars; not for their scholars only, but for themselves. It needs a master's grasp of his subjects and a master's eye to overlook his individuals, and a master's heart to look to bigger and more distant results, before the larger and truer method can be wisely substituted for mechanical routine. It needs, above all, enjoyment in teaching, enthusiasm for knowledge, love of the pupils, before men will be happy in every fresh study, in every fresh interest, in every fresh act to waken their pupils' minds, and find their reward in drawing looks of intelligence, in questions of interest, in lingering hope to learn more about some new idea which has caught first hold upon a blank. One gleam of happy intelligence awakened is worth educationally any mechanism. . . . The great thing is, not so much to give people knowledge as to teach them to think'

—a point he reiterated over and over again.

In 1896 he inspired the women students in his Derby Diocesan Training College by telling them that

'they must think they were going to take a great place in life. He hoped they would consider how many young hearts were to be influenced by them, and if they only thought of what that army of young hearts meant, and of how those children might become centres of good or evil according to their teacher's example, words, and sympathy, then they would not think that he was exaggerating when he said that they were going to be part of the life of this great nation.'

Dr. Ridding's tests for a teacher's vocation were his love of knowledge, his sense of the beauty and value of young minds and souls, and his power of self-sacrifice.

Besides the views on Examinations already mentioned, the following points may be recorded as held strongly by him. Two systems of examinations, he said, could not be too rigidly condemned:

1. 'That which tended to exclude from school teaching—at least, in its highest range—all those other mental exercises which are contained in careful mastery of the substance of the authors read. I know that it is the fashion to despise book papers, in comparison with exercises in language pure and simple. I own that I do not sympathize with that contempt. I believe that the mental qualities exercised in preparing work and mastering the substance of an author are at least as valuable as the fine sense of the elegancies of language. I deprecate, therefore, the establishment of any such merely linguistic examination as would, by necessary consequence, displace from its position in school teaching the exercise of careful mastery of the substance of the authors read. I think its educational place would be ill supplied by generalities, scrambled up out of histories of literature and the like books, about the style of all the authors of the world at once.'*

2. 'That which handed over the schools to a mechanical system of examination by inspectors, whose one business in life was inspection.'

In speaking to the Nottingham High School boys about their examinations, he said: 'Every man is the smith to make his own fortune. But examinations are a small part. You have not only got to have sound bodies and sound minds, but sound souls as well.'

Dr. Ridding summed up thus the aims of a Public School education:

'The cultivation of a good memory, a ready and exact apprehension, a distinct and critical judgment, a just power of reasoning, a wide grasp of subjects, and a ready power of explaining one's own thoughts to other people. Also the power of sustained application, the habit of study, the desire to acquire knowledge, and the enthusiasm for it, thus mastering the practical things which deal with man.'

* Letter to Rev. F. Rendall, 1872.

In 1879 he, with the rest of the Head Masters' Conference, memorialized the Universities Commissioners on the subject of Open Scholarships. They desired their continuation, and made suggestions for their conditional award, for the limitation of their value to £50, and for the conferring of honorary scholarships. An agitation for their abolition had been begun at Cambridge. Dr. Ridding, in his letter of 1871 to the Rev. H. Latham, had spoken of his belief that

'University examinations have been justly free from the very slightest taint of suspicion of any favour, least of all of any favour to rank or riches; and I have no doubt that, if there is a tendency to unfairness in either direction, it is distinctly more likely to be an unfairness against rank and riches than for them. I feel myself, therefore, that an exaggerated sensitiveness about groundless suspicion on this score would be really the academic form of the chief weakness of the present day—viz., the fear of being fair to the higher classes.'

To answer the most specious of the objections to the Head Masters' recommendations, Dr. Ridding wrote to *The Times* on June 3 and November 20, 1879, pointing out that

'scholarships have served two different ends—assistance to poor students, stimulus to the highest study for rich and poor alike. These have been conflicting purposes. At one time, assistance to the poor was the one thing considered, with no regard to merit in the applicants; at the present time, the only thing considered is the competition created, and no thought is taken whether the money is not squandered on persons who do not need it. The two objects ought to be combined instead of conflicting.'

He sternly condemned specializing for young boys.

'I quite sympathize with scholarships being given for eminence in some one line, rather than mediocrity in many; but I think that a pass in the proper variety of subjects should be a previous condition for a scholarship being given for distinction in one. I sympathize still more with the Final Honours of the University being given for eminence in one line; but I should also like to see the Universities recognize that there is some merit, too, in that many-sided education which Oxford used to encourage, and which trains men as

soundly and fully, if not to so high a point in any one line, as her more separated Schools of the present.'*

'I believe myself that it is by inducing the Universities to exchange their desire for uniform competition for an appreciation of adequacy and variety that the greatest amount of freedom can be got wisely, understood wisely, and used wisely at the schools.'†

The new system of the Oxford and Cambridge Joint Board for Schools Examination made him believe that, in that 'best and easiest way, the Universities would be led to widen their curriculum in co-ordination with that of the schools.'

How thoroughly the Universities were converted to his view is recorded in Dr. Ridding's testimony, to their readiness 'to undertake anything' in the line of teaching 'every conceivable mental subject,' which he gave at the Exeter Church Congress in 1894.

He spoke there on the need of a better provision of middle-class and technical schools, and did not disguise his anxiety in regard to both the national indifference to, and the shallow democratic conception of, the real meaning of Education. On the demand for a ladder from primary schools to the Universities, he pointed out the liability of its being sacrificed to

'levelling processes. The ladder must not be shortened at the top to flatter men into false ideas of equality. The highest education must not be sacrificed to the ladder idea. There is a real delusion in the ladder idea, that unifying education is an end in itself, in the face of the very varied objects for which people want to be educated. There must be three main lines of education—the literary, the commercial, the manual. Which of these any particular student is to follow is his business or his parents'. . . . No one can welcome more than I do the passage from Elementary Schools to College Fellowships, and to the highest rungs of the social or educational ladder; but if the education is good of its own kind in each of his schools, a boy who has it in him to reach the top rungs will be able to step across from one ladder to another, and neither ladder need be spoilt to ease him.'

* Letter to Rev. H. Latham, 1871.
† Letter to Mr. E. Bowen, 1872.

He always maintained that

'the commercial classes were those for whom least had been done educationally in England, and that, in consequence, they were the people who had the least notion of what education should be, or of how to judge who could educate.'

His views on Technical Instruction were given in a much-valued address to his Diocesan Conference in 1901, reviewing the Government's steps towards a Secondary Education Bill:

'What we believe should be the present reform is the construction of intermediate education, not the destruction of secondary. . . .

'Those most experienced will, perhaps, attach least consequence to the comparative perfection of methods. But what motive is held out? A new organized system of intermediate education could give the old motive of distinction, if the modern Universities in the great centres of industry are made the appreciative directors of the system, and are able to induce the emulation for honour which has stimulated higher education hitherto. But that emulation has had more or less consciously in mind the ulterior results of distinction. And the real question (apart, of course, from the desire of knowledge in the few who have it) is, What reward does our civil life hold out? Can our State Government give civil motives, as the German does, in privileges and immunities attached to educational certificates? Or will business men give the rewards of higher employment and recognition, as American business does, to educated capacity? Will common sense or law insist that merit and power developed by education shall have freedom to reap full advantage, and not be levelled to equality, in wage and work and promotion, with the worst and weakest and most ignorant? What encouragement palpable to the understanding of those to be educated does or can their own sphere of circumstance offer to make them "scorn delights and live laborious days"? Do employers desire educated workers? Do workers and workers' unions? A State revolution in intermediate education must deal with these problems if it is not to be another well-intentioned but ineffective sham. . . .

'Knowledge has been multiplied, and ought to be taught to young people, educationally as an expansive interest, quite as much as for practical usefulness. I do not, myself, doubt that the highest classical education has had its turn. It is interesting to read the Educationists of the Renaissance, whose sayings about the Humanities have been repeated down the lectures of

three centuries, with their complaints of the scholasticism superseded by them, in terms precisely like our own age. The logical training of scholastic disputations must have seemed to its generation an irreplaceable instrument, and its efficiency is marked in the ecclesiastical casuistry, so developed in the systems educated by that method, and forbidden any part in "the modern learning." That prohibition has not been laid on lay or clerical education in England in regard to pursuit of any knowledge, or in regard to study of theories or principles drawn from modern learning when duly established and accepted. But modern learning has upset the balance of arguments for the existing system of education. An entirely new mass of material has not only grown up, but has reached the stage of being shaped for organized teaching. English literature was scarcely born, and is now full grown. History is a new world, and its departments of economics and social problems are ready to form the transitional training of men passing out into life. The forces and operations of the material world have been brought to the most educational stage of knowledge and discovery. Arts and mechanics are in shape to unite the interests of mind and sense. Languages—European and Oriental—are in shape for the service done by classical translations. That Latin and Greek languages and literature have some qualities which have been main helps in training thought need not be argued. Nor are the defects unknown enough to be discussed. The use of Latin for learned professions will remain, and I cannot doubt that in the highest education Greek must hold a great place.

'But I am no less clear that for any grades of education below the highest, the modern material which has come into existence since I went to school sixty years ago ought to supplant the old system, not only as combining useful knowledge with mental gymnastics, but as more fit to develop interest, thought, and power than the rudiments of classics, beyond which so many never advance. Modern material exists. Only ignorance supposes that the old Universities and schools have ignored or rejected its use. It needs only to contrast the examination schools of half a century ago with the present. The result is that the other condition, more necessary even than the material, is provided, if not adequately (which I do not profess to know), at least in a very different degree now—viz., teachers.'

This he had also brought before his Diocesan Conference in the previous year. Both addresses created a deep impression. His Exeter warning was:

'Do not let us be responsible for any such delusion as that defects in skill, in handicraft, or agriculture, are to be remedied by any easier education than hard work and severe discipline under skilled eyes with high aims and hopes. The knowledge of things takes more time than books to learn, and to be able to teach teachers is the one thing needful. . . . It is motive and will that most need to be created.'

Dr. Ridding refused to narrow the educational functions of the Church to the imparting of religious instruction.

As President of the Nottingham Church Congress in 1897, in summing up the discussion on 'National Education,' Dr. Ridding said:

'I do not think that learning the Catechism by heart is the one thing to make children religious. Their minds must be opened. Secular education helps religious. To be able to think and to care to think; to want to learn; to want to know; to believe truth, liberty, and life to be things to attain; and that to have their minds opened, and not closed, is the religious duty to their consciences, will lead them to get a better sense of religion than they will ever get without such general education. We Churchmen should struggle for religious education, not as separate from secular, but as trained upon it.'

As one of a group of schools 'of the largest-hearted idea, offering the best full-sized education, while of a special doctrinal character,' Dr. Ridding extended a cordial welcome to the 'Woodward School' of S. Cuthbert's College at Worksop, dedicated by him in 1889.

At Saltley Training College in 1886 he gave the following counsel to masters teaching in Board Schools under conditions that were irksome and arbitrary to them as Churchmen:

'The master must accept his false conditions honestly, hard as an earnest man must think them. He must meet them by his own character. His life must be the light to reflect The Life and illustrate the lessons which he would fain teach directly. He will teach truly what he has to teach. Few subjects do not run up to the great Central Truth, and, when they do, in natural connexion, he will not stop short of these truths of God, but he will feel that "lugging in" religion, out of true connexion, does not teach religion nearly so well as honest, true teaching of what he has to teach. His character will

have to teach by conduct and example, and if the light is there it will shine.'

At the Exeter Church Congress in 1894 he declared that

'the Church, as the nation spiritual, can have no other policy but that of making the secondary education of the country the best possible, with no secondary motive beside the wish that it should be the best possible. "Hac arte Pollux et vagus Hercules enisus arces attigit igneas." This was the mind of Wykeham and Colet, and the brotherhood of old founders. The heavenly blaze they struggled to reach was that of enlightenment, "to train men better able to serve God in Church and State." This was the mind of the Church in starting National Schools. . . . But their spirit was to provide education, not to make the Church strong; to do the Church's office and duty, not to seek power for her. They regarded the Church as an instrument to strengthen education, not education as an instrument to strengthen the Church. This policy I commend to all who desire to strengthen the Church. "He that saveth his life will lose it; and he that loseth his life for Christ's sake, the same will save it."

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'It remains to say a few special words about religious teaching in Secondary Schools. An English *Cultur-Kampf*' may come, and probably would, if the Church were disestablished. But I am not prepared to desire a seminary system, nor are teachers, nor the country. If clergy direction of our secondary schools has diminished, that is not due to parents' wishes, nor directly to legislation, but to the turn in the spiral of academic feeling, in which masters are not ordained. . . .

'There are different degrees of attention to theology, and different shades of complexion in its teaching in different schools. These differences get sufficiently known for parents to take account of them in choosing schools. Without admitting a parental claim to choose a school irrespectively, and then to have any special doxy taught there, parents ought to be able to rely on the general understanding what teaching a school gives. It is not each individual master's right or duty to teach his personal views. I do not for a moment admit that there is any hardship in imposing religious tests on masters who are to teach religion, any more than in testing their grammar and science. No candidate has any claim to a particular post. But I think the existing

double responsibility of a Governing Body made of representative men, and electing the Head Master for an office including the duty of religious teaching, and then of the Head Master selecting assistants with that duty in view, is the best provision possible under existing circumstances. . . . But this official responsibility must not be fettered one way more than the other. I do not insist on the essential importance of teaching distinctive formularies, the Creeds not being such. But while we may agree that Church teaching should allow a conscience clause, we may yet not agree to undenominational teaching being enforced without a conscience clause. This inequality in the name of equality is what we protest against in Primary Schools, and may reasonably prevent in English Secondary Education Bills, if not now in Welsh. Leave the schools liberty with a conscience clause, and then let parents influence schools and choose schools naturally. The schools' religion will be that of the nation. The Church must influence the nation, otherwise liberty will be against her. Still, prohibition is not liberty or equality.

'Whatever the right policy for statesmen and educationists may be, for us Churchmen the policy I have to commend is—

'(1) Not to talk impossibilities about ourselves.

'(2) To throw our best energy into providing the best possible schools for the commercial classes, who have hitherto been least well provided; and to persuade them to believe in good education being the best gift they can give their children; and

'(3) To recognize full religious liberty to others, and to claim it for ourselves.

'"Si melius quid habes, . . .
Candidus imperti: si non, his utere mecum."'

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

CHAPTER IX

CITIZENSHIP—HOME LIFE—WINCHESTER COLLEGE MISSIONS

During his eighteen years of Head Mastership, Dr. Ridding's interests were not bounded by the College walls, but he took a leading place among the citizens of Winchester.

One of the first steps taken by him after his appointment was to endeavour to secure the abolition of the ancient system of sewerage, and the substitution of an efficient modern system. He and other leading citizens formed themselves into a committee, which investigated the sanitary condition of the city, and gathered information as to the best systems in use in other localities. They paved the way for the present drainage system, which has lowered the death-rate from nineteen to twelve per thousand of the population.

In order that the College might have a voice in this and other important matters, he made arrangements by which one of the Staff, Mr. F. Morshead, was set sufficiently free from work to enable him to become a member of the Corporation; and for over thirty years he was instrumental in helping forward every scheme for the city's improvement. Other masters have also taken part in civic life, to the gain alike of city and School. Dr. Ridding was in constant touch with the city authorities, making a point of being present at their special gatherings, and of welcoming them as guests to his house. When Mr. Gladstone visited Winchester in 1883, it was in his house that the Mayor and Corporation met the great Prime Minister.

'There was no phase of public life in Winchester that did not receive from Dr. Ridding the most kind, generous, and

sympathetic support' is the testimony of one of her leading citizens, Mr. T. Stopher.

Dr. Ridding's help was freely given, as subscriber or member of committee, both to the maintenance of the city's established institutions, and to the development of new efforts. The statesmanship which was a marked characteristic of his Episcopate showed itself in the Head Master's quick perception of the necessity of supplementing the antiquated provisions of the old city charities by modern educational and philanthropic requirements.

He carried very necessary reforms in the management of the Hospital. He was one of the founders of the School of Art, personally applying to South Kensington for their assistance, and enabling it to be established on a solid basis by employing its first Art Master as Drawing Master in the College. He was its first President, and was always keenly interested in its development. His share in the government of the modern High School for Boys has already been mentioned. He also extended a welcome to the Girls' High School. He was a founder of the Winchester Cottage Improvement Society, which had been from the first one of the earliest and most successful efforts to provide good houses for working men.

A Coffee Tavern, a Liberal newspaper, a Mission Hall in the poorest part of the city, were all substantially helped by him in their start. He frequently acted as Chairman to a People's Entertainment Society, as readily as he helped in 1883 to produce a series of Historical Tableaux from the history of Winchester (the foreshadower of present-day pageants). The prologue composed by him ended with—

> What is legend? What is ruin?
> Beautify and hold them fast;
> Thoughts, as well as facts, are true in
> Recollections of the past.

Dr. Ridding was also a member of the Winchester and Hampshire Literary and Scientific Society from its beginning, and gave occasional addresses to its members. One, which he gave in 1880 on *The Olympian Excavations*, and a weighty

address in 1875, made marked impressions at the time. The 1875 address was a comprehensive review of the work of Sir Charles Lyall, putting him before his audience as 'the leader of the special ideas which were gradually taking possession of the scientific world as its accepted theories'—ideas not antagonistic to religion, but which witnessed to a God, as an essential First Cause with distinct creative intelligence.

In 1875 the Corporation determined to hold an Art Loan Exhibition. It was a new experiment in an English provincial town, and it proved a great success. Dr. Ridding was on the committee, and worked indefatigably, lending his best water-colour pictures, and persuading other possessors of water-colours to lend theirs. His visit to 30, Portland Place, to select some belonging to my father was the first occasion of our talking together.

To one special line of service Dr. Ridding gave himself unreservedly—throughout his life he was an earnest worker on behalf of the sinful and fallen. The sin of impurity aroused in him acute suffering and compassion, hidden often from those whom he had to rebuke by his stern condemnation. His deepest moral instincts were moved by it. The value of his personal help and support to the devoted workers in the Winchester Refuge, in the first Shelter Home for friendless girls, and in the Preventive Training Home for rough girls, was immense. He saved the Refuge from annihilation, and restarted it with new life; the Shelter Home and Training Home both owed their existence primarily to him. He roused Winchester to realize its duty towards Rescue and Preventive work; he invited Miss Ellice Hopkins to address a meeting (of which he was Chairman) in 1878, and thus awoke a sense of responsibility in many who till then had shrunk from facing it. The Winchester Ladies' Association for the care of friendless girls was an outcome of that meeting. Dr. Ridding supported Miss Hopkins a second time in 1881, when she pleaded with the clergy of the city on behalf of the White Cross Army.

When Canon Butler came to reside in Winchester, Mrs.

Josephine Butler was welcomed by Dr. Ridding, who had been her champion for many years.

While very few clergy had considered the question of State regulation of vice, he had gone very carefully into the evidence, and had formed a deep conviction of its danger and futility. In 1883 he had correspondence with Sir William Harcourt about the repeal of the C.D. Acts. On May 6, 1884, the second act of his episcopate was to go as one of a delegacy to the Home Secretary on the same subject.

In 1883 he circulated a printed letter among his fellow-members of the Winchester Diocesan Committee for the Promotion of Purity, pointing out that the purpose, methods, and results of the Acts conduced to the degradation of women.

The same year Dr. Ridding read a paper on *Purity* at the Reading Church Congress, which his hearers pronounced to 'be full of wisdom and of powerful and seasonable advice'—advice much needed by ardent souls in the present day:

'. . . Are we to teach? Of course—parents children, women girls, men boys. But how? By explanation and information? No; but by silence and reserve. Modesty and delicacy are the base of purity, and they are taught by modesty and delicacy. They are sentiments to be caught by infection, not learnt by statement. They must be caught in earliest infancy, from pure-minded mothers and nurses, who make the child feel that every indelicacy is shocking, and who treat precocious tendencies, not with amusement, but as the serious beginnings of sentiments which develop as they are begun, and are impressed mainly by the real spirit of the nursery and the home. This is the main thing. Modesty carried through childhood escapes most of the dangers of boyhood by repelling the first approaches of evil with real repugnance. It avoids naturally all that leads to self-corruption; it makes naturally good friends; it has the defence of a good character. Schoolmasters must act on the same principles of delicacy and reserve as befitted the treatment of children; the essential thing to aim at for boys and young men is to keep the animal ideas out of the mind; to guard the avenues of eye, ear, hand; but mainly to provide the true conditions of purity' healthy *régime* of body, active occupation of mind, happy recreation, and safeguards against evil in circumstances and society. And then, withal, to kindle a spirit repugnant to it,

refinement of taste, elevation of tone, fine interests, and a sacred respect for modesty in self and others. But, in all, to aim at keeping the idea of impurity out of the thoughts. Masters may be bound to give general warnings—Confirmation is a natural time in boyhood—but with the reserve that marks the subject as only touched from necessity. Personal warnings, where known to be necessary, must be as plain as is necessary. But even then it will rarely be the warning that influences so much as the reserve.'

He emphasized the point

'that people are often liable to attach too little consequence to the power of very high tone in a small circle . . . it is the high religious reality of many small centres that uplifts the general tone in widening circles round.'

His unfailing sympathy, spiritual help, and sage counsel were always at the service of the Rescue workers of Winchester, whether they came to him for guidance in the deeper anxieties of the work or in the lighter crises which arise in Preventive Training Homes for very unrestrained subjects. On one occasion his advice was sought as to what to do in the case of a rough little girl, indignantly returned to the Home by her first mistress for having committed an offence 'so horrible that it could not be mentioned.' Acting on the advice that she must insist on an interview with the mistress, the Superintendent extracted an account of the girl's unspeakable crime. 'She had been detected brushing her hair with her mistress's tooth-brush!' At the next committee meeting Dr. Ridding insisted that the Training Home should accustom its barbarian inmates to the use of those domestic utensils before sending them out into a fastidious world.

Another line of service to Winchester, freely given by the Head Master, was that of general host. Owing to the Dean's age and infirmities, it devolved on him to entertain distinguished visitors to the city, whether Royalty, Archbishops, Cabinet Ministers, Judges, or Learned Societies. His systematic open-house hospitality gave opportunities for pleasant intercourse, regardless of cliques, between the denizens of College, Close, Barracks, City, and County.

Two services which Dr. Ridding rendered to Winchester will fitly close the record of his citizenship. By his promptitude he helped to avert two irreparable acts of vandalism—the destruction of the exquisite old glass in the west window of the Cathedral, for a projected memorial window to Bishop Wilberforce, and the total ruin of S. Catharine's Hill by a projected branch-line of railway. It was primarily owing to his judicious intervention that the first project was entirely stopped and the second modified.

Two petitions to the House of Lords were sent up by him to the Lord Chancellor for presentation, signed by the Warden, Head Master, Assistant Masters, and 344 Scholars and Commoners, praying

'that the Didcot, Newbury, and Southampton Railway Bill might be amended, so as to prevent S. Catharine's Hill, Winchester, and the boating of Winchester College from being spoilt by the construction of the railway.'

These were duly presented by the Lord Chancellor (Chairman of the Governing Body) on June 22, 1882, with the result that the Bill was amended by stopping the line from coming close to the river, and power was given to the Governing Body to control the direction of the line, and thus avert the most disastrous of the proposals. The city was delivered from the imposition of a charge of £15,000, which the promoters proposed to throw upon the local rates, by Dr. Ridding drawing the attention of the Governing Body to this proposal, and by their consequent opposition to it.

The ancient practice of 'Going on Hills' was revived to assert the School's rights, and is now regularly performed twice a year.

It is interesting to remember that eighty-three years before, Dr. Ridding's great-great-uncle, Warden Huntingford, had, in like manner, saved 'Hills' from the hands of the spoiler by asserting the College rights.

Dr. Ridding was a strong Liberal of the old Church type, and as such took his part in supporting the Winchester Liberal candidates for Parliament. In 1868, as one of his

nominators, he supported Mr. Arthur Scott in a speech, which, said a hearer,

> 'Like a polished razor, keen,
> Cuts with a touch that's rather felt than seen.'

To some of the citizens it appeared revolutionary for a Head Master, who was not a Tory, to take part in an election, and some remarkable remonstrances were consequently showered upon him.

In a man of Dr. Ridding's disposition, leading a life of such unceasing activities within and without College, the craving for companionship and refreshment at home must have been at times very urgent. His sisters-in-law, who had done so much to cheer his loneliness, found it increasingly difficult to pay him long visits at Winchester, as they had been able to do during his life at Oxford. Dr. Moberly was consecrated Bishop of Salisbury in 1869, and during the following six years a rapid succession of happy marriages thinned the home circle, leaving three daughters to undertake their own duties as well as those of the seceders. It was a great happiness, therefore, to them, as well as to Dr. Ridding, when his aged father determined to resign the living of Andover and to make his home with his son George. This was in the autumn of 1870, and all Winchester rejoiced in hope that this companionship would brighten the Head Master's life for many years. It hardly lasted eight months.

In the spring of 1871 scarlet fever broke out in Mr. Sergeant's house, but in no case was it serious, except in that of Selwyn, Dr. Moberly's youngest son. He was taken ill on Tuesday in Holy Week and died on Easter Eve, in perfect consciousness and faith. The following touching account of their brother-in-law was written by one of the Moberlys after the funeral:

'George was perfectly white. He has felt it dreadfully; tears have been constantly in his eyes, and sometimes he has been unable to speak.'

When Miss Alice Moberly said good-bye to old Mr. Ridding after the service, he said: 'Bless you all for taking such care

of my boy'—a rare outburst from the most silent and reticent of men.

This sudden blow to the Moberlys caused such a shock to Mr. Ridding, that he died from a stroke on May 5.

In writing to Mr. E. D. A. Morshead on the death of his father ten years later, Dr. Ridding said:

'In my dear father's case I felt it the greatest blessing that the end was peaceful and at once, as I could wish for myself an end "not painful, nor keeping one to one's bed." But it is a blank to all one's memories and a break in manifold continuities when an old father dies.'

The deep love and mutual veneration felt by father and son made the loss of his father another heavy blow to Dr. Ridding, and once again loneliness fell upon him.

His health, never very robust, seemed to feel the strain of his work, and at this time he suffered from some trouble with his eyes, which brought on much depression of spirits.

He continued his practice of spending part of his holidays at Salisbury, and of travelling abroad every year, which happily constituted a successful 'cure,' and brought him back to his autumn campaign in invigorated health.

In the summer of 1868, Dr. Ridding, Dr. Hornby, and Sir John Lubbock did some Alpine climbing together. Dr. Ridding wrote in great enjoyment from Interlaken on August 9:

'. . . We got here last night and found old Christian Lauener waiting for us, in great delight to see Hornby, whom he hadn't *gedacht* to see *dieses Jahr*. He is a very jolly-looking giant, with a terrible pair of legs, which look like instruments of torture to people under six foot. Our third, Sir John Lubbock, is not much taller than I am, but he looks as if he could walk well. He is a first-rate young fellow, an advanced Liberal, with the conservative views of a man of money, and very sensible and moderate, though very energetic and lively. I would not throw away the opportunity of having a chief authority on the subject of prehistoric antiquities with us, and dragged him down to the Museum at S. Germain, which interested me as much as anything I have seen. They have two rooms of the old "chipped flints," arranged in grades of regularity and finish of work, which were what I wanted to see specially. There can be no doubt at all of their being

artificial works, and no reasonable doubt of their being genuine finds in the gravel. The two French professors in charge were very enthusiastic over their collection, but with no anxiety to press theories or ulterior results, but only careful against forgeries and in classifying and getting the facts, and delighting in beautiful specimens. . . . It was so pleasant to see Sir John Lubbock so enthusiastic, and yet so free from pressing his hobby on anyone, and so free from impatience about conclusions. He is a remarkably bright, pleasant, unaffected young fellow. . . .'

From the Eggischhorn he wrote on August 23:

'This morning it was very lovely at five, and I went up alone to the top of the Horn, and had the most glorious view possible. . . . I stayed there an hour with four Germans, and, strange to say, met the guide who went up Monte Rosa with me. Our guides won't answer for the weather, and we have settled to go across some valleys and ridges to the S. Gothard, and Splugen, and Engadine. . . .

Lord Avebury, writing of his recollections of this expedition with Dr. Ridding, says:

'I look back on our short—too short—time in Switzerland with great pleasure. I had been put on the Public Schools Commission, and was very anxious to have the advantage of discussing the subject with him and Hornby. Unfortunately, I had only ten days, so that it was a great rush, but well worth it, and I acted very much on their suggestions. All my recollections of him are most pleasant, and I greatly admired him.'

Dr. Hornby thus describes one of their ascents:

'In the summer of 1868 I went to Switzerland with George Ridding and Lord Avebury. We made one glacier expedition over the Tschingel and Petersgrat Passes. Afterwards, with Ridding, I made the ascent of the Piz Valrhein and of the Tödi in Glarus. The latter mountain has rather an exaggerated reputation for difficulty, and the good people of the district would not believe that we could make the ascent without local help. However, with the aid of two first-rate guides whom we had brought from Lauterbrunnen, we got up without serious adventure, though one short part of the ascent is dangerous from the fear of falling stones and ice. Ridding, who was rather shortsighted and absolutely fearless, now and

then got into small difficulties, such as stepping on the weak part of a snow ridge, and going in up to the middle, the first notice of which was generally conveyed to us by a loud peal of laughter. He thoroughly enjoyed the mountain climbing, and was a delightful companion.'

In the following November (1868) the two friends took another journey together to the former scene of their boating, not climbing, triumphs, where the Convocation of Oxford conferred the Degree of Doctor of Divinity upon them on account of their services to the University.

In the summer of 1871, Dr. Ridding, with Mr. Fearon, Mr. Du Boulay, and Mr. Were, visited Venice, Athens, Constantinople, and Bucharest. This is his view of a schoolmaster's duty at the beginning of his holidays, which he expounds in a letter from Venice:

'I went straight all the way from Cologne to Verona, and really discovered that there is much truth in Arnold's view that the twelve days' travelling between Foxhow and Rugby were the twelve most restful days in the year. To say nothing, do nothing, read nothing, wish nothing, hear nothing and think nothing, and at the same time to feel most contentedly that you are not wasting time, but, if possible, making more than fair use of it, with your occupation fully cut out and arranged for you, is as near the condition of the Epicurean divinities as I can imagine. And the first-class carriages are empty and very comfortable.'

The quartette enjoyed their visit to Athens intensely, and lionized the newly discovered cemetery, which had remained till that year buried under Sulla's mound of earth; they were shown the traces of the old walls and other recent discoveries by Professor Rhousopoulos, and were escorted by 'an army' to Mount Pentelicus, an arrangement insisted on by the Legation, because of the brigands. From Constantinople, where Lord and Lady Hobart entertained them most kindly, and from whence Dr. Ridding wrote vivid descriptions, they were driven to alter their plans by quarantine, and found themselves at Bucharest,

'where I did never mean to be,' wrote Dr. Ridding. 'Dingy fashion and magnificent dirt! There is a park, like S. James's, with the grass growing rapidly into marshy hay; and a

Rotten Row, where there are six carriages, rapidly swelling to seven, anchored fifty yards from each other, waiting for four officers to ride out to exhibit their uniforms and horses to the aged fair inside. A café, with long rows of seats and a band, but no listeners. The only real life is in the cabs, with savages driving wild horses in a crowd, and beating the Irish car men in their conflict for the one traveller. . . . From the accounts of an intelligent native, from whom I am learning the language in exchange for lessons in English, the political and moral condition of the place corresponds to the physical, for walking in which goloshes and eau-de-Cologne are indispensable. . . . Unhappily there are no photographs of Bucharest.'

In August, 1873, he did some Alpine climbing with Robert Moberly. He wrote:

'I hope I have picked up enough to screw through the next campaign. I foresee it will be a sharp one: with our Schoolmasters' Meeting (Head Masters' Conference at Winchester), etc., and the new Statutes, and all that results from them. But I have been really very sensible, and not tired myself once, and I certainly am in better condition than I have been for some time.'

In 1874 Dr. Ridding was again in Switzerland with the Dean of S. Paul's, Mrs. Church, and a family party, at Le Sepey and Bel Alp:

'It is very delightful strolling about with Uncle Richard [the Dean], though he is only half enjoying things this year. Tyndall continues to furnish material for commentary. We meditate a rejoinder to his materialistic views in the shape of an indignant protest against his making this place the seat of his philosophy, and then allowing the hotel to be so badly provided as it is. The idea of a man setting up to be an Epicurean and letting our fat host keep such sour bread, not to mention wine! It is neither physical nor moral, and is a contradiction in terms. . . .'

In 1876 Dr. Ridding, with Mr. Hawkins, were two of the very few English people who attended the opening of Wagner's theatre at Bayreuth, and were present at the first performance of *Der Ring des Nibelungen*. He also accomplished some Alpine climbing with Mr. Du Boulay.

In the spring Dr. Ridding had told him that, unless his health improved, he intended to resign; and with this dread before him, Mr. Du Boulay did not remind him of their former conversation, but was troubled at his depression of spirits. Happily the threat was not fulfilled, as our marriage, which took place that autumn, ended his loneliness, and with it any desire to give up his great work at Winchester.

In 1873 my brother went to Winchester, entering as a Commoner in Mr. Du Boulay's house; and in 1875 my father, Lord Selborne, was appointed Chairman of the Governing Body of Winchester College. These circumstances naturally brought the Head Master into closer relations with my parents. My brother became an enthusiastic hero-worshipper, and a cordial friendship sprang up between my father and Dr. Ridding. But until July 25, 1876, he and I had hardly exchanged words.

On that occasion I accompanied my father on his official visit to the Head Master, where he went to be present at Founder's Commemoration Service, the election of Scholars, Medal Speaking, and Domum Dinner. For the first time I took part in all the ancient festivities of Domum Day, and saw the unique evening scene in Meads, where all the boys, their friends, old Wykehamists, the townspeople, and the military, civic, and Governing Body dignitaries wander in the summer twilight, where the band plays, and where every Wykehamist shouts the Latin song of *Dulce Domum*, whether he can sing or not. That evening a portent shot through the sky in the shape of a strangely large meteor, which came from beyond S. Catharine's Hill and darted behind Chamber Court. Not many days before another portent had appeared to Dr. Ridding, which he interpreted as a happy augury. Two beautiful white pigeons greeted him on his staircase, and, to his great delight, refused to leave his house. Nobody knew whence they had come.

We were free to interpret these omens as we listed. This certainly I know: that the exquisite beauty of the ancient place, the glamour of the moonlit Domum—above all, the dominating presence of our host—took possession of my soul.

A week later Dr. Ridding paid his first visit to Blackmoor, our Hampshire home. The evening before his arrival, in the garden, my brother poured out rhapsodies about 'The Peg,' and familiarized his sisters with Dr. Ridding's mode of address by mimicking his delivery of the famous legendary sentence reported to have been the opening words of a Chapel sermon: 'I feel that you all feel the feeling that I feel.' ('And a very good sentence, too,' its supposed author always maintained when chaffed about it.) Certainly, the word 'feeling' was very characteristic of him.

At the end of the visit my brother was not alone in his hero-worship.

On Michaelmas Day we became engaged to each other, to the great delight of all my family. 'You have taken all our hearts by storm,' said my mother to Dr. Ridding, while my father told me 'that he was a son-in-law after his own heart.'

From Salisbury the kindest of letters came to me:

'. . . It is such a happiness to think that dear George's life will have this brightness and comfort in it, and you will find out how very, very good he is—the most utterly unselfish and loving spirit.'

The Bishop wrote to Dr. Ridding: 'God bless you and your future wife. I am entirely delighted at your news. We, I know, shall not lose what the Selbornes gain.'

Mrs. Moberly said to him in her joy at his happiness: 'Your loneliness of heart and home have long been a pain to us, so many, many years it has lasted, and we were very sorry, and yet could do little or nothing to help you.'

Canon Bernard spoke of 'a universal effervescence of satisfaction and congratulation on all sides.'

At Winchester 'wildfire seems to have been fairly distanced by the pace with which the news spread,' wrote Dr. Ridding to me. 'They are effusively cordial in good wishes and congratulations, and really do seem to be glad.'

'I expect you are living amidst a chorus of delight,' Dr. Benson wrote from Lincoln. 'I do not think anything more perfect in any horizon ever occurred, and we pray that you may be εὐλογίᾳ εὐλογηθείς.'

A common friend of ours and of the Churches, in her letter to me, spoke of how she 'should always remember hearing the Dean of S. Paul's talking about Dr. Ridding to her in such terms as she had hardly ever heard one man use of another'; and the Dean wrote to Dr. Ridding:

'I am so glad, and I think you are a wise man, and I am sure you deserve to be a very happy one. You could not have sent me better news, not even if you had reported that you saw your way to settling the affairs of the Turks. Certainly you have given us a "gentle shock of mild surprise," but it is the sort of surprise which comes when what one very much wishes is realized in an unexpected way, and the fact becomes the echo of wish, which is not often in this world.'

Dr. Ridding wrote to me:

'I am thinking that I am going to have my life saved, and instead of withdrawing to sit on the bank and look on at the workings of other people, I am going to be inspirited to keep on at any rate as I have done hitherto, and do—well, not much, but an apparent pretence of something.'

We were married on October 26, 1876, in S. Matthew's Church at Blackmoor by Dr. Claughton, the Bishop of S. Albans, one of my father's dearest friends. We spent a perfect week of honeymoon in perfect weather at Emery Down, among the autumn-glories of the New Forest.

'There is only one week in the year in which people ought to come here—viz., the very end of October and beginning of November. Only those whose happy fate has brought them here under the right moon know how delightful it is here,' wrote my husband to my mother.

The combination of two saint's day holidays, a Sunday, and a 'whole Remedy' in celebration of our wedding, enabled us to get this long 'Leave-Out' in the middle of Term.

On November 3 we went home, and began our home life the next day with a full School day, with the opening of the new School of Art under Dr. Ridding's presidentship, and with a civic banquet in honour of the School of Art in the evening. The Mayor (Mr. F. Morshead) proposed our healths,

speaking of my husband's name as 'a proverb in Winchester for all that was noble, generous, and true.'

Winchester City and College gave me the kindest welcome, and shed sunshine and happiness around us from that first day.

Among our wedding presents, the tokens of Winchester friendship stood out conspicuously in the beautiful cabinet given by the Staff, the salver and jug by the School, and a fine portrait of Dr. Ridding by Mr. Ouless, given to us by 500 old Wykehamists.

After a visit to Salisbury, Mrs. Moberly wrote to Dr. Ridding:

> . . . Your delightful visit has left such brightness behind it. I am so unspeakably thankful for you and for ourselves. I feel quite satisfied for you now. May every blessing rest upon you both!'

God did indeed bless us, for no marriage can ever have been more perfect in love, companionship, happiness, and sympathetic work and interests than ours.

My advent at Winchester coincided with the birth of the second Public School Mission. This is now an historical event; but before 1875 only that of Uppingham, in North Woolwich, existed, founded by that 'father of ideas,' the Rev. E. Thring.

On December 17, 1875, the first Winchester meeting on Home Missions was held in Moberly Library, when the Rev. R. Linklater explained the idea to a very full meeting of boys and masters.

At the beginning of the next term (1876) the prefects formally requested the Head Master 'to take immediate measures to enable the School to assist in Home Missions.' In response, Dr. Ridding preached on February 6 in behalf of Home Missions, when the first School collection was made of £75 7s. 3d. Meanwhile he had been in correspondence with the Bishop of London (Dr. Jackson). At the unveiling of the Uppingham Thring Memorial in 1892, the Bishop of Southwell said:

'London is now covered with school and college missions, a wonderful supplement of Church provision for poor districts. When I consulted the then Bishop of London where to begin the first Winchester Mission, his blank misunderstanding of the notion showed how entirely new it was to him, as clearly as his prompt selection afterwards of the right district showed how well he knew his diocese. . . . I have always thought the idea that England's rising educated generations should learn young to know and sympathize with the multitudinous poverty of churchless London the conception of a hero.'

The result of Dr. Ridding's negotiations was that it was determined in the summer to carve a district out of the parish of S. Michael's, Bromley. The work began in September, 1876. The Rev. W. Donne (now Archdeacon of Wakefield) was the first Missioner. His district, 'a chaos of streets and houses,' covered 1,000 by 600 yards of ground, in which lived 10,000 people, of whom one-tenth were utterly destitute. Five persons only kept a servant. Almost all the men were dock labourers.

So well was this mission worked and developed that within four years a parish was formed under the name of All Hallows, East India Docks, South Bromley.

On Michaelmas Day, 1879, Lord Selborne laid the foundation of All Hallows Church, and on the following Michaelmas Day it was consecrated by the Suffragan Bishop of Bedford. The church held 1,000 worshippers, and through Mr. Donne's influence it was endowed with £9,000 from the sale of the old City Church of All Hallows, and was partly furnished with that church's panelling, pulpit, organ, two old bells, and communion vessels. Dr. Ridding was the preacher, and in his sermon, a stirring evangelical address on Heb. x. 23, he spoke of the need of brotherhood between rich and poor.

Thus, in the short space of five years, by the end of 1881, the pioneer work undertaken by the School Mission had reached its end, having passed into the stage of ordered parochial existence.'

Also Christ Church, Eton, and Marlborough had followed Winchester's example, and had founded Missions.

At the end of Lent, 1882, Dr. Ridding called a School

meeting 'to consider in what form they would prefer that the School Mission should be carried on hereafter.' He recalled to them the history of the Bromley Mission, and how the energy of its Missioner and the esteemed help of his personal labours had enabled him to use the conjuncture, and not only to organize the mission work, but to get a permanent income and church provided.

. . . The School may look back with satisfaction on the results of its Mission, which made the beginning, without which that district (so far as any of those most interested in the spot could at all foresee at the time) would have been still an unprovided part of S. Michael's parish, of some 25,000 people. All Hallows, Bromley, is now in a position to maintain itself.'

He then passed on to lay before his audience other suggestions, ending thus—

'In this Diocese there is at this moment a special opportunity for helping a definite work of considerable size and importance with which the Bishop is attempting to deal—*i.e.*, the reorganization of Portsea. One of its subdivisions, All Saints, contains over 21,000 people. It has one clergyman, non-resident, with no parsonage, with only Sunday help from two assistants, who are engaged elsewhere during the week. The income of £400 is, so to speak, mortgaged for the outlay on the church fabric. The Bishop's scheme proposes to carve two districts out of this parish. It would be a material help and encouragement if a start was given by the School contributing towards one of these districts.'

The meeting voted for this last proposal, and at the end of June, 1882, the boys welcomed their new Missioner to Landport, in their former friend, Mr. Linklater, to whom they gave an enthusiastic send-off. He commenced operations the very next day, and gathered a congregation in a borrowed schoolroom, which in a very short time became the home of a most earnest and devout congregation. These he led to the deserted Parish Church, which in Lent was filled by a crowded gathering of men and women. Once during a catechizing of the street arabs of the district a game of 'leap frog' was begun, which terminated abruptly by the foremost leaper landing at

Dr. Ridding's feet, where he sat unobserved in the dark chancel. This unconventional behaviour convinced the supporters of the Mission of the need for the immediate provision of a Mission Chapel.

The enemy smelt Ritualism, stirred up a bitter persecution, and in April, 1883, demanded an interview with Dr. Ridding to insist on the dismissal of the Missioner, to the indignation of the parishioners, whose hearts Mr. Linklater had already won. He says:

'It is one of the things to regret all one's life that one was not present at that meeting. The deputation came back flattened out, and no more was heard of any organized opposition. Dr. Ridding wrote to the alarmed absentee Vicar: "I hope you will put your foot down—softly, of course, but promptly and distinctly—on any such agitation as you think may be threatening to break out. I really do think that no attention ought to be paid to such reckless rant as has been trying to goad to mischief."'

The fact was that the unconventional Irish zeal and fire with which Mr. Linklater had taken his district by storm were as alarming in that torpid parish as S. Paul's methods would have been.

At the end of two and a half years of work in Landport, Mr. Linklater and his staff had laid strong foundations for the unique work which Father Dolling afterwards raised upon them. What Father Dolling did at S. Agatha's from 1885 to 1896 is told in his own book, *Ten Years in a Portsmouth Slum*, and in his Biography.

The choice of a mission district within easy reach of Winchester by rail justified itself magnificently. With its second Mission the School became personally acquainted. Dr. Ridding encouraged his senior boys to spend occasional Sundays at the Landport Clergy House, with their parents' approval. In this way many boys learnt the meaning of life as the poor know it, and it was not the least valuable lesson learnt by them at School.

The enthusiasm was very wonderful. Oxford, Cambridge, and London Wykehamists and their parents were fired with

it. Money poured in.* When funds were needed to purchase a site for the church, a concert and readings were given by the Glee Club and Shakespeare Society of Winchester College in London on May 8, 1883, which gained a clear profit of £417. The Duchess of Sutherland kindly allowed the entertainment to be given in Stafford House, and Mrs. Gladstone helped to organize it.

When Landport excursions were brought to Winchester, the boys, masters, and masters' wives vied with each other in entertaining them. S. Agatha's Mission to Winchester College was a most real thing.

The seven years of our married life at Winchester flew by, full of effervescing freshness from their contact with so much young life, rich in satisfaction from their occupation with simple realities. 'Shadow and shine' fell on them; very deep shadow, when death took three of the boys. One, Martin Benson, was the brilliant and saintly son of the Bishop of Truro. Dr. Ridding said of him: 'He was the dearest pupil I ever had.' He died on February 9, 1878. One present in Chapel wrote:

'I shall never forget the intense pathos with which Dr. Ridding spoke to the School that Sunday afternoon in Chapel when he was dying. He could hardly speak. He had to stop once or twice. The boys knelt on, praying in utter silence, after the blessing.'

The Bishop of Truro afterwards wrote to his friend:

'The thought of your goodness to us, your earnestness, your pains and prayers, is ever with me, and bound in in those days when one walked as in a dream, and could not but know what a reality it was all the time. . . . It seems as if you were so completely in and with the depths of our sorrow, and have made yourself, with Mrs. Ridding, so completely partakers of it all. . . . Never was such brotherly and sisterly kindness as you have given us, and the sense of it is henceforth a part of life. . . .'

Some of our most shining home memories of those years centre round the gardens and ruins of Wolvesey. When, in

* From 1876 to February, 1884, the School offertories amounted to £1,653 9s. 8d.

1878, Dr. Ridding fitted up rooms in the old Palace for arts and crafts, he made a tennis ground among the ruins, and our clever gardener, Mr. Howe, quickly brought the neglected kitchen garden round into a satisfactory condition. The boys loved the old place as much as we did. The ruins lent themselves to interesting gymnastic experiments, and formed excellent harbours for the live specimens and pets of members of the Natural History Society. The inhabitants of biscuit-tin aquariums—caddises, miller's-thumbs, snails, sticklebacks, leeches, and water-beetles—with lop-eared rabbits, white mice, snakes and tortoises, all passed an apparently happy existence there.

The charms of strawberries and tennis beguiled not only the boys, the young masters, and our girl friends, but older people—scholars, professors, examiners, and judges on circuit, the future Bishops of Newcastle, Salisbury, and Rochester, Miss Charlotte Yonge, Professor Mahaffy, the Lord Chancellor, Professor Ramsay, Mrs. Josephine Butler, Canons Scott Holland and Knox Little, and other famous and delightful people, relaxed their mental strain at tea under the shadow of the ivied ruins.

Dr. Ridding had a special bait for antiquarians. With the keenest interest, he had excavated the great tiled hall of the Castle, digging up boars' tusks, Roman tiles, and a wonderful 'martel-de-fer,' which had survived as an oven rake.

The President of Magdalen, Dr. Warren, wrote to me in 1904:

'I have always felt that I owed your dear husband a great deal, directly and indirectly. Directly, for he was the first person of note and power, when I began somewhat solitary work as a young Fellow and Tutor at Magdalen, who took notice of me from outside Oxford and encouraged me. He seemed to *divine* what I was at. His encouragement was everything to me then. I shall never forget my first sight of him, when you asked me to come down to Winchester, and I found you at Wolvesey in the Palace garden. The Bishop was playing lawn-tennis like a boy among his boys. It lives in my mind and heart as one of the happiest and best memories of my opening years of manhood and work. . . .'

Another delightful place of gathering was 'New Field,' where we watched with thrilling excitement the great matches of the year. Then numbers of old Wykehamists appeared, and keeping open house for them was one of our greatest pleasures.

Our holidays gave us opportunity for visits to Blackmoor, Salisbury, Switzerland, Florence, and Rome. Blackmoor became a very dear home to my husband; and he greatly valued the opportunities which it afforded him for meeting my father's friends and colleagues, and for being brought into closer touch with the great political movements of the day—a pleasure continued equally in my brother's time. The bonds of Wykehamical, literary, personal, and religious sympathies in loyalty to noble ideals and in reverence for truth, linked Dr. Ridding and my father into very close relationship. They had a keen appreciation of each other's sense of proportion and singlemindedness.

We occasionally spent our shorter holidays at Swanage, then a lovely hamlet, or at Freshwater, where, in 1883, Mr. Alfred Tennyson (who had been delighted with Dr. Ridding's Greek translation of his dedicatory verses beginning '*Golden-haired Ally whose name is one with mine*') gave him the pleasant holiday task of translating into Greek his verses, entitled, from the line in a poem of Catullus, '*Frater Ave Atque Vale*,' which begin: '*Row us out from Desenzano, to your Sirmione row.*' The poem and translations by Dr. Ridding and Mr. Edward Wickham (afterwards Dean of Lincoln) appeared in the March number (1883) of the *Nineteenth Century Review*.

In the last year of Dr. Ridding's rule the School was honoured by two historical visits, when he acted as host: one from the Prince and Princess of Wales on July 27, 1883, the other from the Prime Minister and Mrs. Gladstone on November 19.

Eighteen years before, Dr. Moberly had said that his reign had ended in a blaze of fireworks. It was the same with Dr. Ridding: the University Honours in 1883, at Oxford, included the Hertford Scholarship, the Newdigate, the Senior

Mathematical Scholarship, and fourteen First Classes; and, at Cambridge, the Fourth Wrangler. In 1884, at Oxford, the Hertford Scholarship, the Senior Mathematical Scholarship, the Lothian Essay, Hall and Hall-Houghton Greek Testament, nine First Classes and four Fellowships; at Cambridge, one first division of the First Class Mathematical Tripos. The Head Master's reign was also drawing to an end.

In 1883 Dr. Ridding was sounded as to accepting the Deanery of Exeter, but he felt no call to leave his work for the leisure of a Deanery. On February 7, 1884, Mr. Gladstone wrote to offer him a very different post: not of leisure, but of toil, and with the inducements of its bringing him a great task of special difficulty and a much smaller income than that of his Head Mastership, with a hundredfold more calls upon it. These drawbacks, as some minds might have counted them, were the attractions to him:

10, Downing Street, Whitehall,
February 6, 1884.

Dear Dr. Ridding,

I have to propose to you, with the sanction of Her Majesty, that you should be presented to the Archbishop for consecration to the newly founded See of Southwell.

It is with great pleasure that I convey this proposal. It is an acknowledgment of the distinguished work you have done, but is also more; and I trust that you will find, in the work of a Bishop, opportunities for applying to practical purposes, yet more signally than heretofore, your energy, your devotion to your sacred calling, and the large and tolerant spirit which binds together for the good of the Church the various orders of men and shades of sentiment found within her borders.

Believe me, with high esteem,
Very faithfully yours,
W. E. Gladstone.

Neither Lord Selborne nor Archbishop Benson had any knowledge of the Prime Minister's intention. By the same post a letter arrived from the Archbishop, proposing to visit Martin's grave on the 9th (the anniversary of his death).

This gave Dr. Ridding an opportunity for consulting his friend upon his decision. Although their theological views

differed, the Archbishop believed that he knew Dr. Ridding, and after their talk he wrote that night to him:

'. . . In this work I certainly think your experience of School organization would be most valuable; the having made cosmos out of one chaos is the best way to teach one to deal with the second.' That out of the 'multitude of grateful Wykehamists there were many ready and proud to gather round you so as to provide "the men." . . . The Nottingham people, who think their Bishop should be a "Churchman who recognizes progress and science," would give a welcome. This is what I take, and have taken, your position to be. To work in the Church's ways and fill her works with life is the call. No one can judge for another, but I should have *thought* that call came home to you. And I pray our dear Lord to guide and strengthen you for a decision as He only can. . . . I *think* He will send you to *Fontes Australes*.'

After some days of anxious prayer and thought, Dr. Ridding wrote to Mr. Gladstone to accept his nomination.

It was the Queen's desire that the appointment to the two Bishoprics of Chester and Southwell should be announced together; in consequence, Dr. Ridding was debarred from informing his colleagues of his impending resignation, and to their shock and sorrow they read it in *The Times* of February 13, before he was free to tell them himself that he was appointed Bishop of Southwell.

A hurried letter of good wishes, which reached him from the Masters' Common Room, was the first of a great river of letters from old friends. Old Wykehamists wrote sorrowful, pleased, and passionately devoted letters. 'If your clergy only like you half as much as your boys have done, you'll be far and away the most popular ornament of the Bench,' wrote a young Treasury clerk.

Professor Ramsay, Mr. Edward Thring, Lord Coleridge, and Mr. R. H. Hutton, laid special stress on the gain that would accrue to the Bench of Bishops: 'I know you will add to the weight and largeness of mind to the Bench, and be a bulwark against nervousness of all kinds.'

Dean Church wrote:

'. . . I know all that you will bring to your new tasks, and I am sure I am right in expecting benefits of the highest

order to the Church from your appointment. May God bless and strengthen and help you.'

The Bishop of Durham, Dr. Lightfoot, wrote:

'Having assisted in bringing a new diocese to the birth, I have a strong sympathy with all such; and it is a great happiness that Southwell has secured for its first Bishop one who has had great administrative experience and will work with energy and singleness of purpose.'

'I join with all who know you in the conviction that very deep Christian love for souls, coupled with very sound judgment and devotion to the Master, will shortly be consecrated in your person to the highest office in the Church,' wrote an old Andover and Exeter friend, the Rev. R. Sutton (now Archdeacon of Lewes).

'I do not know—nor care—whether I congratulate you on the appointment,' wrote his brother-in-law, Robert Moberly, then living near Hawarden, 'but I am prepared heartily to congratulate Mr. Gladstone on a conception which seems to me so brave and wise and strong and good. It is, indeed, as far as he is concerned, an exceptional compliment, for we had heard before that his interest went especially towards Southwell, and that he was especially anxious to make the right choice *there*, as feeling that to be the more critically important appointment.'

Mr. Gladstone said afterwards to Dr. Ridding: 'When I was called upon to suggest the man for Southwell, I knew where to put my finger on him.'

Among the many Episcopal letters of welcome, those of the two Bishops of Lincoln and of Lichfield stood out pre-eminently; but very few of the clergy of their dioceses or of Southwell knew the Bishop Designate. Those who did, Archdeacon Balston, Canon Erskine Clarke, Canon Curteis, the Rev. George Moberly, Principal of the Lichfield Theological College, and some half-dozen other old friends, sent most warm welcomes: 'It does fill me with strange delight to think that the Bishop for whose advent we have all been praying and waiting should be you!'

The sorrow of the 'whole body of the inhabitants of Winchester' at the prospect of losing such a helpful citizen was 'profound,' said the Mayor, Mr. Stopher, in his kind letter of good wishes from himself and his fellow-citizens.

The last Term was very arduous, with its double and different lines of work. All the interminable preliminary businesses connected with the formal subdivision of the mother dioceses and with the constitution of the daughter diocese had to be attended to, in addition to the ordinary routine of the Term's work.

In March the Winchester Governing Body elected Dr. Fearon, Head Master of Durham School, as Dr. Ridding's successor, to his great satisfaction. In answer to his letter of congratulations, Mr. Fearon wrote:

'. . . Thank you, thank you, for all your confidence in me. All I can promise is to do my best. If God only give me wisdom and strength to follow in the broad, true lines which you have so truly defined, all will be well.'

The School gave the Bishop Designate a pair of beautifully enamelled silver candlesticks, and the staff of masters a sapphire episcopal ring, an exact copy of that of Richard Fox, Bishop of Winchester, 1501-1528. The Old Wykehamists at Oxford presented him with 112, and those of Cambridge with 31, volumes of theology, most valuable and treasured additions to his library.

On Tuesday, April 8, the whole School came to an 'At Home' at our house, to shake hands, eat ices, and say good-bye to the beloved Head Master, on whose loss the boys had written a 'leaving poem,' beginning '*Must thou go, my glorious Chief?*'

On Palm Sunday, April 17, 'the glorious Chief' met his sons for the last time in Chapel, and there he preached a farewell sermon which stirred the hearts of all its hearers to their very depths. He called it *The Farewell Password*—'*The Lord hath need of him*' (the text was taken from that evening's Second Lesson). It was a revelation of the dominating spirit of all he had attempted and done at Winchester, and an unconscious prophecy of what he was to do at Southwell. After speaking of continuity and change as both essential to life in a body, he said:

'Tradition, constitution, associations, these are the frame-ideas of continuity, the bonds of thought and sentiment

between past and future, as well as between the atoms of the present. They make the unity of the body, its character, its μορφη, its individuality. They make nations and religions, and they make schools, in their characteristic differences. . . .

'Sons of noble traditions, brothers in beautiful associations, we all ought to be richer and greater for our glorious inheritance. Only the past must not supersede the present, nor may associations absorb our freedom. Catch a noble spirit, and develop and advance its forms, and then let the encrustations of old forms fall away, like the last year's slough, to make way for the new. Drink in the spirit of beautiful associations, and let them be the inspiring parts of your life in all its moving scenes; but let your pole star be above any local horizon, that wherever you are you may still feel that your eyes see the same pole star of your youth, the same pole star as all the associates of your youth still see. Lift up your eyes to that high point where all aims may converge and never clash.

'It is the problem—not here only, but through life—to know when forms of a spirit are anachronisms, when traditions must alter shape. And loyal hearts feel this problem most difficult. The difficulty of the problem everywhere lies in the impossibility of any rule being given to mark *when* the time is come. But true life never *can* be mechanical, and always must have its trial of judgment. The last words of the last prophet of Israel give the one rule—"Take heed to thy spirit." If the heart does not insist on disturbances, the swingings of opinion will settle in due time to the true point of rest. . . . To and fro the political, social, or moral pendulum must swing, each oscillation bringing nearer the conflicting interests which have to be balanced, but unless deliberate disturbances of self-interest prevent equipoise being reached, it will be reached without forcible stoppage. History is a long vista of lamps, swinging at first with extreme violence to both ends, and settling to rest and quiet light. Still, each time the problem is difficult. Is the time come? Watchers in charge may be reasonable in doubting. One thing they must do, or they will risk their cause: they must not hesitate when once they do recognize the messenger calling on them to give up their charge, when once the watchword is clear to them, that the Lord hath need of it. When once they recognize that right and good call on them, they must not shrink from giving up, because they wish themselves to keep.'

On Tuesday, April 19, 1884, we said good-bye to Wolvesey, to Meads, to College, Chapel, and Cathedral; and on Wednes-

day we turned our backs on the stripped walls of our dear home (from whence ten tons of books had been sent forward), and went, like sad pilgrims, away to the Midlands, taking with us (to quote Dr. Ridding's farewell wishes for his boys):

'Our happy associations to be a strength in lives away. The old *régime* that this School superseded taught cloistered life in settled homes and fixed routine. Wykeham's scholars were *to go forth to serve God in Church and State*, to take his spirit with them, not to think that it lived only here. . ... And if all our heartstrings are equally tied round our associations, yet there are very few who have so many associations in this place, as I have, to tie their heartstrings round. Not only, as is true of you all, have the friends of life and interest and happiness of the present all centred in it, but all my past belongs to it. Born in these walls, it has only been for short intervals that I have not had my home in them, and those intervals bound me to them only more closely still by the very dearest ties. And all those near and dear to me, who have passed away in my life, lie in Wykeham's cloisters. It cannot help being a great break to leave all these ties, and with them still more to leave all of you, whose changing, varying moods and characters and states and prospects have been, and are, such a never-ending, ever-changing labyrinth of interests and hope. But the time has come, and I know it. May it prove, for myself, that the Lord hath need of me!'*

* *The Farewell Password*, p. 10.

PART III

FIRST BISHOP OF SOUTHWELL 1884—1904

CHAPTER X

THE FORMATION OF THE DIOCESE OF SOUTHWELL (1884—1889)

In S. Paul's Cathedral, on SS. Philip and James's Day, 1884, with two of his dearest friends taking official part in the service as Archbishop and Dean, George Ridding was consecrated first Bishop of the newly formed Midland Diocese of Southwell. Nine Bishops took part in the consecration, the Bishops of Lincoln and of Lichfield (Dr. Wordsworth and Dr. Maclagan) presenting him to the Archbishop. With him was also consecrated Dr. Sydney Linton, as first Bishop of another new diocese—Riverina in New South Wales.

No dioceses could have presented greater contrasts. Their sole resemblance consisted in both having been given new boundaries. Those of Southwell included the two great counties of Derbyshire and Notts, with a population of 853,125. Their industries outnumbered in variety those of any other English diocese. The spinal cord of Southwell Diocese, the Erewash Valley, glowed from Nottingham to Sheffield with the furnaces of mines and iron foundries. Ashburne Valley supplied London and other great markets with dairy produce. The High Peak district was prosperous with cotton mills, quarries, lime works, and medicinal health resorts. While Derby employed an army of men in its vast railway works, the female population of Nottingham exceeded

the male by 10,000 on account of its chief lace-making industry. Potteries, malting, brickfields; agricultural implements, chemical, bicycle and china works; gypsum mills, paper mills, stocking and jersey looms, and other industries, provided employment for a rapidly increasing population in sixty other towns. Among its exports, Southwell Diocese furnished France with cottons, South America with miles of stocking legs, Spain with olive-jars and mantillas, Japan with moulding-sand, the Tropics with mosquito-nets, and the world with iron.

While history had not yet traced a single mark on the great plains of the Australian diocese, Derbyshire and Nottinghamshire were hoary with antiquity. Britain, Roman, Saxon, Dane, and Norman had left their impress on peak, castle, and village, on church and abbey. Saints, Archbishops, and hermits had prayed in their minster, abbeys, and cells; kings, armies, and reformers had devastated their castles; outlaws and poets had haunted their forests. A thousand spots radiated history from every line or stone. S. Chad and his successors at Lichfield had ruled over Derbyshire, and S. Paulinus and his successors at York, over Nottinghamshire, for more than 1,200 years.

Such were the occupations and associations of the two ancient counties, of different ecclesiastical traditions and methods: apart in race and civil ideas and interests, reluctantly separated from the mother Dioceses of Lichfield and Lincoln, and reluctantly coupled together to form the new See.

They showed little enthusiasm for their compulsory union, after the manner of wards of old, when their guardians arranged marriages for them without consulting their inclinations.

In his first address, spoken in Derby, the new Bishop won his hearers by sympathizing with their loyalty to Lichfield, and by speaking cheerily of the future.

'I have had it put to me under the figure that I was coming down to be the official to consummate a marriage of reason between two young people, who had not sought the

alliance in any impulsive way of affection. . . . But I know very well that if there has been any such feeling, if it may be spoken of as a marriage of reason rather than that of affection—I know from all I have seen and heard that the spirit of sense and British wisdom has made itself guide and direct every one to wish to make the union a happy one. . . . I trust, then, that the union will be a very happy one.'

Six months later, after visiting all his Ruridecanal Conferences, he was able to say:

'Nothing was more clearly and cordially presented to me at those Conferences than the general good-will for unity as complete and speedy as possible between the two counties, and I have no doubt that that good-will will effect its object.'

If the separation between the two counties of the new Diocese presented one difficulty hard to overcome, the premature launching of the See in nakedness and poverty presented several. It needed all the courage, endurance, self-devotion, and statesmanship which the Bishop possessed to fight his way through the many obstacles which blocked his path. It was the struggle of the first years of Winchester over again: the rare call to the same man twice to bring order out of confusion, to found anew, first a great School, and then a great Diocese, and to accomplish both works with the same wonderful measure of success.

'It was only a man of extraordinary wisdom and great patience,' said Dr. Legge, Bishop of Lichfield, 'who could have succeeded as Bishop Ridding did in bringing the counties together for ecclesiastical purposes, and allaying the pardonable jealousies between the two counties, and especially between the county towns, which might each of them expect to take the first place in diocesan organization.'

The crushing pressure of the size and population of the Dioceses of Lincoln and Lichfield had made their respective Bishops pray for relief for seventeen years before it was granted them. The ruling motive in creating Southwell Diocese was to afford this relief to the two mother dioceses. Derbyshire and Nottinghamshire pressed to be made into separate dioceses. The claims of the vast population of

Nottingham were pressed in 1876 as entitling that town to be chosen as the seat of the Cathedral; but these local desires were ignored, and in the Bishoprics Act of 1878 Southwell was selected to be the Cathedral, and both counties were named to form the diocese. The result of this disregard for local feeling showed itself in the subscription lists for the endowment of the new See, Staffordshire, Shropshire, and Lincolnshire contributing £40,000, and Nottinghamshire and Derbyshire £18,181.

The Bishop of Lincoln's anxiety for relief (on account of his age and state of health) was so extreme that he and five other guarantors made themselves responsible for the last £15,000 which, by the Act, was still required before the See could be founded. On the acceptance of this bond the See was founded on February 12, 1884.

Southwell Diocese was created regardless of all precedents, unwieldy in size and population. The daughter See contained twenty-three more benefices than those of the parent See of Lichfield, and a hundred more than those of Lincoln. In acreage it exceeded the former by 100,000, and its population was nearly double that of the latter. Unlike the ancient dioceses, it had no equipments of Chapter staff, or endowment, or diocesan funds. It was naked as Truth.

The necessity for collecting the required £15,000 made exacting rival claims to those of all the machinery of the new Diocese, now cut off from its old sources of help. The Bishop's first appeal to the diocese in behalf of spiritual provision funds was crossed by the appeal for the Bishopric Fund. He wrote:

'It is too late to alter the original mistake, and no one can wish the generous impulse of the Bishop of Lincoln, however mistaken, to entail a burden on him or his. I only regret, therefore, but will not deprecate, your committee's appeal . . . though, for myself, I should have been glad of any delay possible.'

For five years this drainage went on, until, aided by Dr. Ridding's large contribution of £3,600, the money was finally raised in 1889.

This episode was in his mind when he spoke to the Wakefield Church Congress in 1886 on the organization of a new diocese:

'No new See should be launched before all its stipulated requirements are absolutely completed. A Bishop ought to have nothing to do with his Bishopric Fund. The Diocese will have to provide all other diocesan machinery, and will feel it hard to have to complete the Bishopric Fund too, especially if the new See, as it is called, did not desire to be cut off from its old belongings. When once, however, the See is started, the Church at large considers its interest ended. Then outstanding obligations become fatal embarrassments to the development of spiritual work; they cannot be released, and yet it is felt hard that anyone should be liable for them, and so they cause misunderstandings of the greatest gravity, due solely to the original incompleteness of the see's foundation.'

Other difficulties were connected with the Cathedral.

The origin of Southwell Minster is lost in the mists of antiquity. Tradition states that S. Paulinus built the first rude church, on the site of which King Edgar built another. Its Norman nave and transepts were built about A.D. 1100, its choir and unique and glorious chapter-house in the thirteenth century. A Collegiate Church, with sixteen Prebends, who were secular priests, it was given the rank of a pro-cathedral by the Archbishops of York, together with Ripon and Beverley. Its ancient liberty and customs were confirmed to the Chapter in 1171 by a Bull of Pope Alexander III., and up to the Reformation the Chapter and Canons of Southwell were

'free from all jurisdiction, spiritual or temporal, of King or Archbishop within their liberty. The supremacy of the Church as the Mother Church of Nottinghamshire was established ecclesiastically by the compulsory attendance of laity and clergy at the Pentecostal procession, when the "Whitsun farthings" were presented to the Chapter; by the attendance of the clergy at the yearly synod; by the distribution of the chrism from thence throughout the county; and by extraordinary powers vested in the Chapter and Canons, among others that of excommunication; and its temporal power, by the exercise of judicial and manorial rights. The Chapter

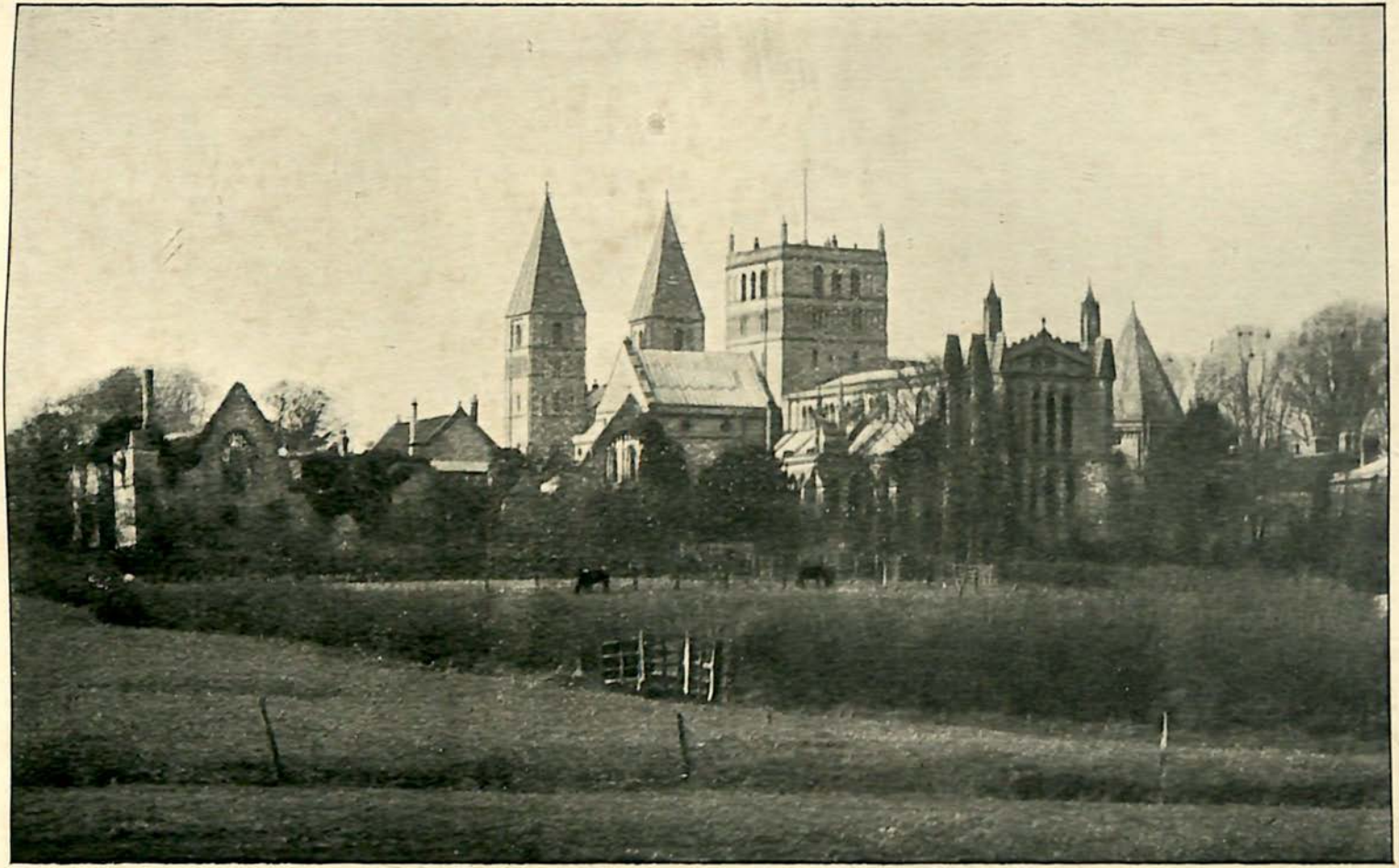
was, to all intents and purposes, a sovereign republic without a Dean, the senior residentiary Canon acting as its president.'*

Popes, Kings, and Archbishops of York rivalled each other in conferring privileges and estates upon the Collegiate Church. The Archbishops had three parks and a shooting lodge (the old Palace) at Southwell. Six Archbishops are buried within the Minster precincts.

Henry VIII. merely caused a momentary alarm to this powerful Chapter, as the estates, surrendered to him in 1540, were afterwards restored to the Chapter, which was re-established by a special Act of Parliament in 1543. Indeed, the King paid Southwell the empty honour of naming it as the Cathedral of one of his proposed bishoprics, with the counties of Derby and Nottingham for the area of the diocese. (This intention was never carried out.)

From the thirteenth to the nineteenth century the foundation flourished in the ease of riches, and its endowments, which had escaped the hands of the most rapacious spoilers through all those years, fell a prey to the new Ecclesiastical Commissioners in 1841. With bureaucratic perversity, alike disregarding 'the absolutely unique historic interest of a Constitution essentially unchanged from the time of Edgar to that of Victoria' and the spiritual interest of the rapidly increasing population of the Midlands, the Commissioners in 1841 broke the link of 1,200 years, and, separating Nottinghamshire from York Diocese, annexed it to that of Lincoln, dispossessing the Collegiate Church of Southwell of all its peculiar privileges, taking possession of all its canonries and estates, and transferring all its patronage of benefices to the Bishops of the Collegiate Churches (made into Cathedrals in 1835) of Ripon and Manchester. The obtuse shortsightedness of this arrangement was emphasized by the fact that the transfer of these thirty-seven benefices was not completed, and the appropriation of the endowment of the last canonry was not effected, until 1873, six years after the movement for

* Abridged from *Visitations and Memorials of Southwell Minster*. Edited by A. F. Leach (printed for the Camden Society, 1891).



SOUTHWELL CATHEDRAL AND THE RUINS OF THE OLD PALACE.

the erection of a Bishopric of Southwell had been first set on foot, when the idea had passed out of the range of possibility into that of practical certainty.

The estates were used by the Commissioners to increase the endowments of twenty-seven Nottinghamshire livings, and to maintain the services and fabric of the Minster, which they have restored at a cost of £20,000. But the contention is obvious that all this could have been done without having appropriated every farthing of the sixteen rich canonries, and without having thus reduced the great Minster to the position of a dependency entirely at the mercy of non-resident Commissioners.

The policy of alienating the patronage from local patrons and of committing it into the hands of Bishops of distant dioceses resulted in surrounding Southwell with a ring of livings which, at the time that the new See was founded, had come to be regarded as convenient provision for clergy whose services were no longer required in their own dioceses. This irresistible temptation so to regard Southwell was probably aggravated by the fact that there was no Bishop on the spot.

It is not wonderful that this confiscation, with its attendant evils, stirred strong feeling in Southwell Diocese.

Another difficulty connected with Southwell Minster as the Cathedral was its inconvenient position. 'When the real Cathedral can be had in the right place, spare nothing to establish such an instrument of power, but do not bar such a future by anything less real at first,' said the Bishop of Southwell in the Wakefield address already quoted. Its most ardent advocates could not urge that Southwell Cathedral was 'in the right place,' situated within eight miles of the eastern boundary of the diocese, distant more than forty to fifty miles as the crow flies from its western extremities, disconnected rather than connected with the sixty-two towns of its teeming population by an inconvenient branch line, by which Southwell could only be reached from the extremities of the diocese after a railway journey of more than five or six hours.

The new Bishop stated his problem thus:

'The Cathedral is in a village. It is a question whether, with all its beauty, it can be a centre in the diocese without being in the midst of the people, and is it wise to concentrate on such a place work which reaches so few? It seems to me that, in constituting a Cathedral, it is worth while to consider whether making it out of a parish church in a small village is any contribution to the Diocese. . . . How are we to make a Cathedral a centre which is not a centre? and how is a building which is out of reach to be the home of the Diocese, and how can we concentrate the diocesan work so as to work up a white heat in a small place?'

Doubtless these considerations were in the mind of Bishop Lightfoot when he rejected Hexham (formerly a Bishop's seat from 681 to 821) in favour of Newcastle, when Newcastle Diocese was founded.

'What is true of the Cathedral as a fabric is true of it as a body. Do not be misled by ideals to trust to shadows of a Chapter. No see ought to be divided without sharing fairly its canonries and Chapter livings, if not also its choir. A new See ought to claim its share; it is formed to relieve the old See. Why is it to be started naked? But if a new See has no endowed canonries transferred to it, its honorary Canons cannot take their place as the permanent staff for those cathedral and diocesan services which have been so beautifully put before the Church by the Primate. The Archbishop's ideal picture of a Cathedral* cannot fail to charm, but it would be a dream to think of realizing it with honorary Canons in any permanent way. A Diocese needs paid officers for the work of diocesan missioner, Head of *Scholæ Cancellarii*, organizer of diocesan funds and societies, etc., as well as for its Cathedral ministrations.'†

On other occasions the Bishop used to urge the necessity for some advocate to represent the interests of the embryo See while its constitution and provisions were being considered. It required the treatment of a ward in Chancery, whereas it is at present treated like a ward out of Chancery, who has no authority to safeguard his interests when they are opposed to those of his natural guardians.

* *The Cathedral: its Necessary Place in the Life and Work of the Church.* By Edward White Benson (Murray, 1878).

† From the Bishop of Southwell's Address at Wakefield Church Congress, 1886.

Although they had the example of the Chapters of Durham and Exeter before them (which had each voluntarily surrendered a canonry to their daughter Dioceses of Newcastle and Truro), neither Lincoln nor Lichfield Chapter would surrender any portion of one of their canonries. 'The stepmotherly turn in the mind of the Chapters' was full of cruel disappointment. Lincoln, whose Chapter funds in 1888 far exceeded the large income of £2,000 to its Dean and £1,000 to each Canon, refused to surrender the third share of its fourth canonry, established in 1840 out of the common fund to which the money of the Southwell canonries had been paid. (The canonry was designed to provide for one of the three Archdeacons, of whom the Archdeacon of Nottingham was one.)

In vain did the Bishop of Southwell plead in 1888, in 1890, and again later, urging,

'as a reasonable part of the reduction of the See of Lincoln, that not only the third part of the Archidiaconal canonry, but either a canonry or £1,000 a year be assented to by your Chapter to be given us. . . . It is not reasonable, if a new Cathedral Chapter has to be formed, that the whole burden should fall on the new See. . . . The new See was never made to please Notts, but Lincoln. I am importunate, because the Bishoprics Bill requires a Residentiary Chapter with a minimum income to be established before we can hold or deal with any property, however belonging to us.'

All his entreaties were met with point-blank refusal to consider the proposal, and a suggestion that Southwell should look to York rather than to Lincoln for endowment.

The Lichfield Chapter was much more slenderly endowed; but they held the patronage of eleven important livings in Derbyshire, and, with the notable exception of Bishop Abraham, who strongly urged the justice of their being surrendered, they declined to give up one of them.

The Bishop of Southwell also submitted to the three Bishops, to whom they had been allotted on the suspension of the Chapter, his claims for their transfer of the Southwell ancient Chapter livings. Bishop Fraser of Manchester, who held

twelve, promised to restore them, saying: 'I quite feel the claim of your new Diocese for restoration.' Unfortunately, he died before the transfer could be effected, and his successor did not accomplish it. The Bishop of Ripon settled the matter by exchanging all but two of his Southwell livings with the Lord Chancellor.

Negotiations with Bishop Stubbs of Chester, Archbishop Thomson of York and his Chapter, and with Bishop Maclagan of Lichfield and his Chapter, were equally fruitless. Indeed, at the very beginning there was some question whether any of the fifty-four livings in Derbyshire and Notts, in the patronage of the Bishops of Lichfield and Lincoln as the Ordinaries of those archdeaconries, would be actually surrendered to the new Bishop.

On the Bishop of Southwell alone fell the burden of all this unpleasant and prolonged correspondence. The impression made on his mind by the result of these abortive negotiations is shown by the following words written by him:

'I feel very much that such a transfer ought to be marked by the extremest gracious appearance, as well as reality of lofty sacrifice, on the part especially of the Fathers of the Church, whose children are much hurt by being cast adrift, and will certainly be turned to a spirit of carping and grudging if they are cut adrift, and their portion, which should fall to them, is retained.'

When preparing a Southwell Chapter Bill in 1888, the Bishop laid all these facts before Archbishop Benson and Bishop Temple. To the latter he said:

'. . . No county has been so hardly treated in its transference from See to See. While Truro and Newcastle have had each a canonry given over, York gave over nothing when Notts was transferred to Lincoln. . . . Now Lincoln and Lichfield give over nothing. . . . Of patronage, out of ninety-four livings in ecclesiastical hands, I hold fifty-four (one to every twelve clergy), and forty are held between five Bishops—York, Lichfield, Ripon, Chester, and Manchester (who are all better provided than I am)—and five Chapters—Lichfield, York, Lincoln, Bristol, Peterborough—while our Chapter has none. No other See is anything like this. I

think I may fairly say that we are "the most distressful countrie" that is in any sea.'

In 1890, the Bishop, after consultation with the Ecclesiastical Commissioners and Sir George Pringle, instructed Mr. (now Sir Lewis) Dibdin to draft a Bill for the formation of the Southwell Chapter.

The scheme approved by the Commissioners provided that they should make an endowment of the Chapter out of the old Chapter estates, and that a Lincoln Canonry should be annexed; and that, on the formation of a Dean and Chapter of Southwell, the alienated Chapter livings and those in the gift of the Archbishop of York and of the Chapter of Lichfield should in due course be surrendered to them. The obstacles to the passage of this Bill through Parliament have delayed it till this hour. It is to be hoped that before very long the labours of the first Bishop of Southwell will at last be crowned with the success for which he worked so indefatigably, and which he would so greatly have rejoiced to see.

One further difficulty awaited the new Bishop in the absence of any dwelling-house. The Archiepiscopal Old Palace (where Cardinal Wolsey spent the summer of his disgrace in 1529), and the surrounding four acres, had been given to the Ecclesiastical Commissioners for the See, by Dr. Trollope, Bishop Suffragan of Nottingham. It had been 'newly amended and repaired' for the Cardinal, but now it was uninhabitable, being completely in ruins, save for two rooms and the Great Hall with its staircase, which had been beautifully restored for Bishop Trollope by Mr. Bodley.

Flying visits to the Midlands from Winchester for house-hunting purposes found no possible house in Southwell, Nottingham, Derby, or elsewhere. As a last hope, Thurgarton Priory was visited, and, to Dr. Ridding's relief, proved to be remarkably well adapted to a Bishop's special wants. It was rented low; it had an unusually large number of small bedrooms and of large sitting-rooms, with a crypt into which special gatherings could overflow; while a spacious church, opening into the house, provided the Bishop with 'the best Episcopal Chapel in England.' Its lovely garden and the

adjoining park (not rented by the Bishop) afforded a perfect retreat for Quiet Days and other diocesan gatherings. Southwell was distant three, and Nottingham nine, miles; and a railway-station was within ten minutes' walk, on a good line, with an adequate supply of trains by which the Priory could be reached by noon from all parts of the diocese. There were also night trains, by which the Bishop could return from late services and meetings in Nottingham or Derby.

Thurgarton Priory had been a very important Augustinian foundation in medieval times; its Prior was the chief ecclesiastic of the county, and occupied a prebendal stall in Southwell, ranking above the Canons. Henry VIII. named Thurgarton Priory as one of the three foundations, which he meant to associate with the founding of Southwell Bishopric. There was therefore a special appropriateness in its being chosen for the home of the first Bishop of Southwell.

'Easy accessibility, which I believe Southwell does not possess, seems to be a matter of primary importance both as regards the Bishop himself and also the clergy of the Diocese,' was the view expressed by the late Duke of Devonshire, when discussing the question of restoring the Old Palace.

'For the service of the Diocese,' that first consideration with the Bishop, Thurgarton Priory proved to be extremely convenient.

When he was first appointed, Mr. (afterwards Sir John) Hassard, the Archbishop's Registrar, advised him to take a house in London, as he could then best work the Diocese from St. Pancras railway-station!

When the subject of his building at Southwell was brought forward at the first Diocesan Conference, the Bishop, in suggesting the study of *Bradshaw*, asked:

'Is there any practical man who works or sends agents along these railway lines, who has evening work, who would pitch on Southwell and say, "That's the centre for me. There people can get to me at all hours and from all places, and get away again at once. That is the place for a central seat of management"?'

It was after very serious consideration that the Bishop

decided against building at Southwell. He was decided by two main reasons: (1) its inaccessibility; (2) the saving of the expense of building, which his varied and practical experience in building convinced him would amount to a very considerable sum. Every penny thus saved was needed for diocesan objects in a new Diocese which had not yet met its necessary preliminary expenditure.

Mr. Christian, the architect of the Ecclesiastical Commissioners, in January, 1884, estimated the cost of completing the Old Palace at £9,000, which, in the following year, Sub-Dean Clements stated would have to be increased by £2,000 for building what would be, as the Bishop explained, 'a modern residence across the ruins; any restoration of the ruins is impracticable.'

No doubt, also, the Bishop was influenced in his desire to keep the question of a permanent house in suspense by his recognition that the division of the See might become a matter of practical politics in the near future.

It is right to state that, at that time, these practical considerations were overridden in the minds of many of the clergy by a feeling in favour of the Bishop's living under the shadow of the Cathedral; while another very strong contingent of the clergy believed that in the prevailing conditions of national life, Southwell isolation would be a fatal mistake.

The Bishop's strong views against what he considered a mistaken policy threw his weight on the side of the alternative course permitted by the Ecclesiastical Commissioners, the one which Bishop Wordsworth considered of the greater importance—*i.e.*, the increase of the endowment. In March, 1885, the guarantors issued an appeal for this object instead of for building funds, and Thurgarton Priory remained the episcopal residence till the Bishop's death. In those twenty years the Diocese grew more and more to appreciate its suitability and easy access.

In 1894, the Old Palace (which up to that date had been in the hands of trustees) was formally made over to the See. The Bishop then expended £1,500 on its drainage, heating apparatus, and water-supply, and on the conversion of the

bare walls of its roughly sketched offices into rooms, which he fitted up and made convenient for dispensing hospitality on the occasions of his Chapter meetings, ordinations, committees, visitations, and great diocesan festivals.

These various points have been dwelt upon because their treatment gives the keynote to much of the Bishop's early policy.

He had to unite a heterogeneous population into diocesan fellowship.

He had to make himself the shifting centre of a Diocese whose Cathedral did not supply that centre.

He had to create the whole diocesan organization without a Chapter, without funds, without machinery.

He had to do this without experience.

The spiritual strength shown in his previous spheres of work had to be shown in a new and different way. How he, as Bishop, revealed deep and unexpected reserves of religious fervour and grace, which brought him the blessing of success in his work, is shown in the accounts of his relations to his Diocese and people.

A general description of the work about to be begun, and of the unhurrying considerate spirit in which he set about doing it, may be given in a further quotation from the Bishop's Wakefield address:

'Past and present circumstances will make the Bishop of a new Diocese start in very much the same position as a new Bishop in an old one: he will have to gather old threads into a new knot. Most new Sees are formed out of single Sees. In the exceptional cases, when they are formed out of more than one, special complications will of course arise; but these may be even helps, and at any rate furnish additional sets of ideas. Each new See will start with existing Archdeacons and archdeaconries, Rural Deans and rural deaneries, parishes, clergy, and parishioners; these will all have existing customs, institutions, organizations; and it is very unlikely that the good men who have worked existing systems into shape will desire to change their machinery, or be able to throw themselves with interest into alterations. It is unlikely in these days that a new Bishop will feel himself wiser than the good man whom he succeeds; and if each fresh person in turn con-

tributes some new evolution, that is no more true of a Bishop in a new See than of a new Bishop in an old See. . . . Ideas will create work and life. But this work will not depend on the Bishop, but on the general acceptance of the Diocese. Time must form work and counsels into acceptance. Each branch will have to wait till people, with money or time, feel a call to take it up with enthusiasm. That stirring of individual will and spirit into action is the result to which mind and counsel look in Dioceses as in individual men, and for that result it must be content to wait.'

The Bishop followed this wise advice most consistently himself.

The Bishop did homage to the Queen at Windsor on May 23, 1884, and was enthroned on the 28th. For the first time the two counties met each other and the Bishop in their new Cathedral. The Bishop preached on S. Paul's solemn prayer for the Church at Ephesus, from Eph. iii. 14-19, ending with the lesson of the Minster:

'The lesson has been ploughed into our souls here at least, that life must be maintained by life, and that it is when men say "peace and safety" that sudden destruction comes upon them unawares. In this day of small beginnings, as this day must seem to sons of the great Imperial Sees of Lincoln and Lichfield, let us look, rather, back to the heroic first beginnings of this Church, and stir in our hearts the mission spirit of its Founder. . . . Let us who belong to this Minster, now, in its revived position as chief church in our new Diocese, people and priest, minister and Bishop, unite all our different powers, in all our different places and opportunities, to spread life and light and liberty and love, and look to Him who is the Head of the body; let us pray that He will so guide us in all things that in all the diversity of operations we may be inspired and united by His one Spirit.'

Already the structural progress of the Diocese was proceeding apace. At first the Bishop was sole architect and mason, but he quickly gathered round him a powerful, devoted body of helpers. He had laid down that—

'For counsel the Bishop should have his Chapter of Canons as well as his Synod of all his clergy, his diocesan Councils of representative clergy and laity to consider all larger diocesan

business; and the Diocese should have its Conference as large, as wide, as varied as possible in its representative character, to suggest, to learn, to discuss ideas and agencies for making Christian life permeate more actively the whole body. These, with ruridecanal Conferences and Chapters, and with parish Councils, make up the graduated system of Councils and Conferences necessary to spread, clarify, and correct the ideas about Church work and life—on a right understanding of which alone united work can be concerted.'

In accordance with these views of enlisting the best help available, the Bishop secured for the first Chancellor of the Diocese a leading Queen's Counsel, Mr. Arthur Charles (elevated to the Bench in 1887), and for the first Registrar and Bishop's legal Secretary, Mr. John Watson of Nottingham, of whom he said: 'Mr. Watson's help to make the Diocese showed me the genuineness of his unselfishness, and the clergy owe an abiding debt to his integrity and considerateness.'

The Bishop's examining Chaplains were all men of high scholastic rank, and of deep desire to raise the standard of the Ordinands in learning and character. His first private Chaplain was his dearest friend, the Rev. E. A. Were, who eight years before had asked Dr. Ridding to bear in mind that, 'if ever you become a Bishop, I think my highest wish would be to be one of your examining Chaplains, so remember me when that time comes.' The Bishop wrote on January 9, 1885, in answer to his repeated offers to come and help him:

My dear Were,

You don't mean to say so! To us what a vista of joy! The North will become the South again. . . . Fancy having an examiner always at hand; that and a cope at the same time are too much to believe in! But it is most true that one wants some real known friend to go with one in these new regions and hit off points of contact with the unknown. I can't complain of want of opportunities in Derby, where I am pressed during the coming month to tackle novelties in University Extension, Church of England Working Men's Association, Midland Railway ditto, and now C. of E. Purity Society Branch, and the Refuge and the G.F.S. Branches. Behind all which looms the Budget, and a stump through the county for quinquennial money for fifty curates. . . . Salis-

bury will mourn your departure; but then the dear old Bishop will be taking his own so soon, if he lives to do so. It will be sad to have our two big Wykehamist Bishops going off at once —dear, good men*—and leaving a single *progeniem vitiosiorem*. . . . .

Our very best loving wishes,
GEORGE SOUTHWELL.

Mr. Were gave up his Wiltshire parish in 1885 to fulfil his promise of help; he shared his friend's labours in Southwell Diocese with the love and devotion of a brother during the twenty years of Dr. Ridding's Episcopate. The Diocese grew to know, revere, and love him successively as Bishop's Chaplain, Vicar of S. Werburgh's, Derby, and Bishop Suffragan and Archdeacon of Derby.

The nucleus of the Chapter was formed in 1885, when fourteen Honorary Canons (of the twenty-four prescribed by order in Council) were installed on June 8. 'A new Chapter, created without claim of kinship to the old Minster Chapter, set in their old seats,' said the Bishop, who retained the names of the old prebendal stalls, adding eight more which bore the names of ancient Derbyshire parishes.

On the following day he held his first Diocesan Synod; on October 13 and 14 he presided over the first meeting of the Diocesan Conference, which had been elected on a wide franchise; and on November 2, over that of the new Diocesan Council, 'on which,' explained the Bishop, 'should rest the direction of all diocesan work not strictly clerical in nature.' It was composed of an equal number of clerical and lay representatives from every Rural Deanery. Both Conference and Council were afire with zeal and keen enthusiasm, to the Bishop's great delight.

The Bishop had spent the previous autumn in attending the Ruridecanal Chapters and Conferences, and the constitution and franchise of Conference and Council were formed in accordance with the Ruridecanal Conference votes.

The reconstruction of the Rural Deaneries admitted of no delay, as, owing to Derbyshire having twenty to Nottingham's

* This allusion is to the resignations of Bishop Moberly of Salisbury and Bishop Wordsworth of Lincoln.

eleven, the balance between the two counties was uneven. In consultation with his Archdeacons and Rural Deans, and with the full acquiescence of the clergy, the Bishop worked out the scheme with careful calculation and with regard to railway communication. The readjustment resulted in reducing the Deaneries of Derbyshire to sixteen, and in increasing those of Nottinghamshire to fifteen.

Besides this 'frontier rectification' and the establishment of his graduated organs for counsel, a multitude of various matters claimed the Bishop's immediate attention. In these his Nasmyth-hammer capacity for cracking with equal success a nut or a sheet of plate armour stood him in good stead.

'Ridding never made the mistake of not seeing the wood for the trees, though he always saw all the trees,' said one of his colleagues.

One or two instances may be given.

The importance of securing unquestioned authority for the seal of the new Diocese was so fully apprehended by him (in contra-distinction to some other diocesan Bishops) that he paid the heavy fee to the Heralds' College for a Grant of Arms, in disregard of Archbishop Thomson's advice, to spare himself such expense. The arms were carefully thought out by him in consultation with Archbishop Benson and Rouge-dragon. They consist of the three holy wells of Southwell, with three panels above, presenting the armorial deer of Derby (left), and the crossed, ragged staves of Nottingham (right), incorporated with the consent of their civic authorities. The centre panel shows the Virgin and Child copied from the ancient Seal of the Chapter of Southwell, used in the deed of surrender to Henry VIII., A.D. 1540.

Another instance of his attention to detail was shown in the Bishop's suggestions, by which the Diocesan Calendar, first published January, 1885, was made into a reference book of value alike to laity and clergy, by the inclusion of a reduced ordnance map of the Diocese, and exact information in its directory of mileage to railway-station, telegraph-office, and post town from every village. It was the first Diocesan Calendar to give all these particulars. Its advent was shortly

followed by that of the Diocesan Magazine, still a novelty in the ecclesiastical world. Both these organs of diocesan information were always carefully supervised by the Bishop.

Instances of the Bishop's combination of broad views with grasp of detail could also be given from the way in which he organized, started, co-ordinated, and guided a vast number of diocesan societies and committees—'grades of religious help, forces of social good,' as the Bishop defined them, which he was always ready to help, as 'means of spreading Christianity through human channels.'

More than sixty of them were successfully launched by him during his Episcopate, besides twenty others which he happily re-established after their severance from their source of life in the mother Sees.

The Diocesan Conference fulfilled his hopes, and floated off a flotilla of service under his skilful pilotage. A Diocesan Church Reading Society and a branch of the Society for Sacred Study, to which he rendered yeoman service by lectures and addresses; Church Defence Work in its various branches; two widespread County Nursing Associations, the Woman's League and Mothers' Union; a Lay Evangelist Organization and a Diocesan Lending Library, among other successful agencies, owe their existence to the Conference, besides other efforts not publicly known.

One such instance must be recorded. The foreman of Annesley Colliery (a member of the first Diocesan Conference) was so fired by the Bishop's appeal to the laity that he said: 'I went home determined to do something'; and accordingly he started some most successful ambulance classes for the wives of the miners. One student 'struck' when invited to learn on a skeleton, and asserted that her husband entirely supported her in her refusal. 'It isn't nice, and it don't make it a bit easier to bear, to know you've just such another all inside you! We can't sleep at night for thinking of it.'

A 'Diocesan Sunday Fund' supplied income, from which the Diocesan Council subsidized a 'Special Service Clergyman' to take charge of vacant parishes in times of the incumbent's absence or death; a Mission worker in the fairs

and wakes; the Diocesan Magazine during its early struggles; the Archidiaconal Boards of Education; necessitous Clergy and Poor Benefice Funds; and the Conference and Council expenses.

Of another agency it is worth recording that the Diocesan Finance Association, created 1888 (one of the first points of business brought by the Bishop before his Conference), was one of the earliest of such bodies of diocesan trustees for Church property to register itself in 1890 under the Companies Act. Lord Selborne advised the Bishop on its Articles of Association, and its example has been largely followed by charitable institutions all over England.

An able layman remarked that he was greatly struck by the business faculties shown by the Bishop when he presided over the meetings of the Diocesan Trustees. He grasped and understood the smallest details of every case presented, and his shrewdness and quick insight into the consequences that underlay any given proposal or line of action enabled him not only to avoid difficulties, but to suggest methods which led to success.

This large amount of structural work had to be carried on side by side with the functional duties of the teacher, pastor, and ruler of the Diocese. Its unavoidable duplication doubled its pressure. It seems probable that the Bishop acquiesced tacitly in this result of each Archdeaconry retaining its own machinery, because he foresaw that redivision, and not closer union, of the two counties must be the inevitable future result of the growth of Church activity in his unwieldy, thickly populated Midland Diocese.

In his primary Charge of 1887 the Bishop spoke of the great size of the new Diocese:

'In population standing fifth in the Province, after London, Rochester, Worcester, and Lichfield, eighty-four of its parishes containing each more than 4,000 people. . . . It is not a subdivided Diocese, but one that combines the old size with the complications of reconstruction: one constructed, not because these counties were not well organized, well spirited, well satisfied, but for the sake of others. These counties go on unchanged, and happily not needing change in work or

spirit, though they have suffered, with compensation not yet adjusted, the loss of their old centres and their old associations. One question cannot fail to be suggesting itself to you. If county Sees are felt to present the ideal scale, were it not well that even now these counties should begin their destiny—if not before, when they desired it, yet now, before they are too settled to wish to change again? Questions like this ought never to be personal ones. "What is best?" should be the only question.'

At the end of his Episcopate, in his last, undelivered Charge, he wrote:

'I still think a county the best size of Diocese, and I still think the construction of this Diocese a strange departure from the rule of the other new Dioceses. But I have no business now to speak, as I did at first, of its redivision and the attendant redistribution of its income; and after the mutual exchanges of co-operation between our two counties for union, it feels unnatural to promote or suggest a divorce. But it is scarcely realized that many unobserved changes in material circumstances of our counties have made a Bishop's visits all round them less immediately possible, not more, than I found them.'

In 1901 the population, which in 1884 had been 853,125, was returned at the census as 1,134,733.

CHAPTER XI

THE DEVELOPMENT OF THE DIOCESE

'How do you like the life of an itinerant ceremonialist?' asked a schoolmaster friend in the early days of Dr. Ridding's Episcopate. The description was accurate.

'If the mileages and hours of his diocesan journeys could be added together,' said Archdeacon Richardson, 'they would come to an astonishing total both in distance and time. And as the smallest parish was not too small for his care, so the smallest matters that affected the interests of the Church always found him ready with his wisdom and his time.'

The Bishop's first care was to know every foot of his Diocese and to visit every parish. This he had accomplished by the end of 1887, and within eight years of his consecration he had held some service in every parish except eight. He kept a map on his writing-table, on which he delighted to mark each place visited and each bit of new road travelled by him. No hair's breadth of road remains unmarked.

The keen interest of these diocesan travels was sustained through his life. He delighted in the varieties of scenery, types, historical and archæological relics, and industries, that abound in Southwell Diocese to a degree unsurpassed by any other.

The quick transitions from the antique to the modern, the deep cleavages between the home-rooted hill folk and the shifting populations of Nottingham, Derby, and the colliery and factory districts, presented contrasts as violent as those of the old, grey stone towns of the High Peak and the raw-beef coloured brick and slate streets surrounding the mouth of every coal-pit.

The Bishop's first spring travels in 1885 revealed the extent of this variety to him. They began with Confirmations and church openings in the Erewash Valley. Twenty years before, this great colliery district had been the Alsatia of the Lichfield Diocese, a vast, neglected region, where barbarous customs still survived. Living colliers remember being taken down to work in the mines as little children of seven years old in dark cages, and never seeing the sun except for some hours on Sundays. 'Ask the Erewash Valley where its last generation found religious help except in Wesleyan spirit?' was the Bishop's acknowledgment, made in his Primary Charge, of the debt owing to the pious Nonconformists of those dark days. Now, in 1885, splendid centres of Church life were to be seen through the length and breadth of the Valley.

From this densely populated district the Bishop travelled to Confirmations in the neighbourhood of Repton. Repton, the prolific mother of thirteen dioceses, was described by the Bishop in a striking historical sermon preached there as 'The Mother Church of Middle England, where the most stubborn pagan conqueror bent as father to son, and allowed the Christian Prince to bring with his wife, his wife's religion.' But Penda's memory is there eclipsed by those of the trinity of Mercian saints who glorify Repton; of its miracle-working Abbess, S. Werburgh; of its Fen hermit, S. Guthlac; and its child King, S. Wystan. In 1885 life was still so isolated in the quiet pastoral villages around, that in one of them, the women (always busy with their dairies) had absolutely lost count of Sundays, after the manner of lonely Australian sheep-stations, until recalled to Christianity by the building of a little mission chapel in their neighbourhood.

Thence his Confirmation tour led the Bishop to North Derbyshire. One centre was at Dronfield, at that time the scapegoat of industrial competition. An ancient township near Sheffield, it had become a great industrial centre of the Cammell Steel Rail Factory, with a thriving population, who developed building societies, burial and school boards, gas-works, public loans, and heavy rates to match. Then the

great works were removed to Workington, a sea-coast town, and Dronfield was left to console itself with streets of empty houses (which had cost thousands of pounds of thrifty working men's savings to build, and which were to be bought for less than eight pounds apiece), and with a strangling burden of rates.

From this unhappy town the Bishop crossed to the Foss Way and Foss Dyke, to villages on the borders of Sherwood Forest, where the haunting ghosts of Abbots, Robin Hood and his outlaws, linger round horned oaks, condemned as too old for ship-timber at the time of the Spanish Armada. Once, driving from Thoresby to Egmanton, the Bishop lost his way in a blizzard, and down a forest glade, mottled with snow and stubbly brown bracken, trooped a herd of deer, who stood staring at the intruder with ridges of snow down their pretty backs.

From these glades to Nottingham seemed a plunge into modernity. Fifty-five years before, Nottingham had won high praise from William Cobbett for 'the conduct of its people, their public spirit, their excellent sense as to public matters.' This praise was still merited by its quick-witted citizens. Its heterogeneous population included thousands of girls engaged in lace-making, stocking weavers (the descendants of Luddites), and a large colony of German immigrants, driven there by the wars of 1864 and 1866. On account of these divers elements, the gravity of the moral problems of Nottingham was surpassed in few other great towns.

From Nottingham the Midland Railway took the Bishop to the Peak; to Castleton, famed in *Peveril of the Peak;* to Eyam, cherishing memories of its heroic Rector, Mr. Mompesson, who fought the plague when it devastated the lovely valley 200 years ago; to Tideswell, a lonely Peak town, white-hot with zeal for God's service, with stationmaster, ironworker, miller, and others working as lay-readers in its five hamlets, provided each with chapel or mission-room, and with its grand old Vicar, Canon Andrew, whose patriarchal rule, devotion, and holiness had won him the enthusiastic love of his flock. Under the direction of his rare architectural genius,

the local stonemasons, wood-carvers, and lead-workers had gradually (as five or ten pounds were gathered) carried out a faithful restoration of their fine fourteenth-century church. The whole atmosphere of the place seemed little changed from the primitive days of its sixteenth-century patron, Bishop Pursglove (1579).

From Tideswell the Bishop went to Chapel-en-le-Frith, once an important coaching stage, where the Vicar is elected by the ratepayers. One successful candidate based his claims on the assertion that 'Protestantism ran through every vein of his body.'

These beautiful old-world places, now threatened east and west by the growth of Sheffield and Manchester, are not more peaceful than the Trent Valley between Thurgarton and Newark, where the Bishop's tour among forty parishes ended with a Confirmation at Bleasby, which legend holds to be the site of S. Paulinus' first baptisms in Mercia.

This specimen of two months' varied travels, made while the Bishop was becoming acquainted with his Diocese, is not exceptional. Any page from the annual chronicle of the past year's work in the Diocesan Calendars would (times of illness excepted) present the same ceaseless round of activity, the same unvarying record of overflowing hospitality and welcome from laity and clergy, from friendly hosts in the great country houses and in the busy vicarages, alike.

The first year, as has been said, the Bishop met the Rural Deaneries in conference. The next two years he made thorough visitations of 180 scattered country parishes, of every parish in Nottingham and in Derby, took a leading part in two great Church Missions, and was much absent in London on account of his duties as Chaplain in the House of Lords. 1887 he devoted to visiting the 250 parishes not already visited.

As the Bishop travelled up and down his great Diocese year after year, he accumulated a remarkable store of intimate knowledge of every place. These personal impressions were carefully checked by his close examination and tabulation of the replies to his Visitation questions. His Charges

bristled with detailed points concerning every corner of his diocese.

'Many of his clergy,' says Canon Madan, one of his Rural Deans, 'who spoke to him of the circumstances of remote and secluded parishes were surprised to find how well aware he was of their condition.'

The Bishop's notebook, full of characteristic expressions, shows the deep interest and watchful care with which he studied the condition of church, churchyard, vicarage, and school, and the mutual relations of parson and people. The need of such episcopal visits comes out constantly in his notes on the ruinous condition of too many of the churches at the beginning of his Episcopate, and reminds us of how it coincided with a great era of church restoration and building.

Page 24 (*Bonsall*).—'Chancel blocked, mouldy, damp, etc. Interviewed ch.-warden and squire, etc.; settled drainage round ch. to be done, heating by water-pipes round with furnace S.W. of porch. Roof to be strengthened by iron rod. Organ-chamber and vestry to be built in N.E. Christian to be asked: (1) should N.E. aisle window stonework be moved? (2) may pulpit platform be reduced? etc. . . .'

Page 54.—'Doleful pews, lean font. . . . Very domestic church.'

Page 98 (*Granby*).—'Ch. interior deplorable. Three stove-chimneys form a gymnasium parallel bar. Pews turned all in very peculiar positions. New plans for restn. Vicar actively getting funds.'

Page 199 (*Awsworth*).—'Small ch. probably originally a barn. Made very bright and churchy inside . . . by Vicar self. All made as nice as old building allows. House of uncertain status and cracked by coal-pits below. . . .'*

The notebook is equally strong in expressions of pleasure aroused by well-restored and well-kept churches and schools.

While his keen eye noted all these things to the bewilderment of parsons and parishioners alike—('They did not know what to make of a Bishop who wore an eyeglass in one eye and winked at you with the other,' said the Dean of Winchester, then Head Master of Repton)—the Bishop's soul was

* All these churches are now restored.

being stirred to its depths by the cry for help which sounded from the neglected ancient churches; from the depression and deprivations of minister and people in so many poverty-stricken parishes; from the battle-fields, where lonely clergy were struggling to raise a higher standard of Christian life in degraded villages and slum parishes; and from the growing population without spiritual provision.

How he responded to the several calls must be briefly stated.

First, to speak of the Church fabrics. In his Primary Charge of 1887 the Bishop stated that nine-tenths of the Derbyshire, and that four-fifths of the Nottinghamshire churches were in good order, and that church restoration had been vigorously progressing during the three years of the See's existence.

'Let us take heart even from these years of depression in which the Diocese has been suffering since I came to it, but in which it has not been without great work in church building and restoration having been widely spread through it. . . .

'We may almost reckon one church a month restored, one new place of worship—church or mission chapel—in every six weeks added, in these three years. Some by single leaders, some by the parish, some by the efforts of the clergy from the Church in general. The loving, careful work so long going on all through these counties might at this rate be brought to its completion in three years more.

'I know well that many clergy whose churches have been restored have had very hard work to get the money together. I know that many clergy have gone to depths of self-sacrifice for their churches, such as laymen do not imagine, and in some cases have a heavy debt at the end; and it is only human that the clergy of the exceptional parishes that worship sadly in ruins should shrink from risks of which they hear. But they must hear of great reward, too, not only in the satisfaction of work achieved, but in the satisfaction of revived parochial life. . . . 'Church restoration is church defence. A cared-for church makes a cared-for worship. It is very striking to go through church after church repaired and beautified. It is more striking to go into church after church and see the services and the use made of them.'

In his last undelivered Charge of 1904, the Bishop quoted

these words from his first Charge, on the rapid rate at which church restoration was then proceeding, and continued:

'The rate of those three years could not be maintained as the work progressed and left no needs for restoration, but only for additions to meet the growth of population.'

He recorded with joy that the noble restoration and transformation from ruin to perfection of some of the worst instances,

'about which my comments were, perhaps, too trenchant,' left 'only two of the blots unredeemed.'

'Sixty new substantial churches and 21 mission district chapels have been erected, and 193 churches have been restored—118 completely or with very considerable enlargement, and 75 with less considerable repairs. Six were rebuilt after fire—at Basford, Whittington, Misson, Hazelwood, Sturton, and Bolsover. Of the new churches, 13 are in Nottingham, also 5 useful mission district chapels; 5 new churches are in Derby, besides 35 in Derbyshire and 28 in Notts. Of these no less than 14 were built by individual generosity. So just one-half of our parishes have set their fabrics in order beyond what my first Visitation reported as being in order before.'

How happy the Bishop was when he wrote that!

On the occasions of his reopening visits to ancient churches after their 'resurrection from ruins,' the Bishop delighted in preaching on special lessons drawn from local history or from old Church customs. When he dedicated the old recast bells of the small hamlet church of Kneeton, on Easter Eve, 1892, he reminded the little gathering of village people how their church, which had for more than 900 years stood on the river-bank where Paulinus (honoured as the inventor of bells) resorted, 'may well have rung its chimes down the Trent as early as any church in England.'

At Ashburne, in 1894, on the completion of the restoration of its beautiful spire, after speaking of 'watch-towers,' he told the people that

'spires mark the change from fear and bulwarks of defence to peace and art. The symbolism of tower and spire is apart from the House of Worship, that, like the ladder set up to

Heaven, messengers of peace and salvation should ascend and descend, and on the refuge of the Lord our Defence should be raised the gates of Heaven, pointing all the Church life upwards.'

At the reopening, after restoration, of Repton Church in 1886, the Bishop drew an interesting historical parallel between modern reformers' requirements for the People's needs and the medieval Church's provision to meet them. He then said:

'History points back, from all the periods which we review to-day in this place, to the lesson of the grim old pagan King. . . . The world stands round the Church much in the attitude of Penda. Two things he would not have: Religion should not mean politics, religion should not mean unreality. So is it now. Churchmen have ever needed to hear those wholesome truths of greater human nature from men of the world, to whom Church systems seem of small account or even dangerous, but who know and can value examples of true spirit and holy life. . . .'

Other most interesting historical sermons, preached at Egginton, Blyth, Shrewsbury Abbey, S. Werburgh's, Derby, and other places, are still vividly remembered for their pregnant scholarship and stirring lessons.

Secondly, I have spoken of the deep impression made on the Bishop by the poverty of so many of the livings, and by the privation and strain which the struggle to keep out of debt entailed on their incumbents. In 1884 one-fifth of the 482 livings of the Diocese were under £150 a year.

This is the Bishop's description of his first visit to one of the poorest, a lonely hamlet of a hundred people, whose Rector had served in the Archdeaconry fourteen years, and was now in the enjoyment of £70 a year.

'The Church is a regular barn, divided by partition from the chancel, which is empty except for the Communion-table and church rubbish—deal seats like kitchen chairs, etc.—stove put away, not used. The Glebe house is a two-roomed cottage. A dear old Rector, aged seventy-seven, a student, seems very happy. He has no servant: a farmer's wife "does" for him. He tells me that once a week he has a hot dinner,

and keeps it in a cupboard, and it lasts the rest of the week. His pony "Tumble" is turned out to grass. Mr. X—— said: "Every one is very kind to me. I am sure they give Tumble some nice bits. He is so fat! He was a present too." "You have the Fathers here," I said, looking at the shelves. "Ah! not only them! A friend sent me *this* the other day. Some people may think it not good; I like it very much." It was one of Mark Twain's books. The Rector, with pride, pointed out that the church had just been whitewashed in honour of the episcopal visit. "And look at the chairs! I put all these in since I came, five years ago." People told me that "it's no good giving the Rector money: he gives it all away. He is very happy living among his books."'

It is needless to say the Bishop ignored this advice. (The good old clergyman has been long since dead.)

But many of the Bishop's visits to these poor livings wrung his heart with the depression caused by griping poverty, and out of the fullness of his heart he spoke:

'If here and there extreme hardships have driven one man or another to urge their necessities too importunately, such exceptions manifest the rule of uncomplaining silence, such as has so markedly met depressions in other classes also. This depression is, however, what has wrung the present cry. . . . Parish efficiency must needs suffer. The tale of bricks cannot be made without straw. There is much occasion for considerable supplementings of these depressed incomes, and where faithful ministry has been valued, I trust it will meet recognition in such wise considerateness from those more fortunate.'

In consequence, some generous helpers came forward, foremost among whom was the late Mr. George Strutt of Belper, who was, said the Bishop, 'one of the few who put the living agent before the fabric, and on whose help one-third of the Derbyshire augmentations rested.'

After a very protracted course of negotiations, lasting eight years, the Bishop obtained the recognition of the Diocese's rightful claim to a proportion of the 'Tyrrell Fund' (a fund left to Lichfield Diocese for the help of sick and necessitous clergy).

But a supreme effort was made in 1889 by the Bishop,

when he raised a fund for the augmentation of poor livings and the extension of Church work in the Peak District of Derbyshire. He enlisted an influential committee of fifty-two ladies, at a meeting kindly gathered for him by Mr. and Mrs. Hubbersty at Burbage. There the Bishop appealed for £5,000 to help the exceptional poverty of the Peak livings, naming thirteen livings in urgent need of help, and speaking of the sad impression of extreme depression and privation given by visits to some of these parishes:

'People do not at all realize, I am sure, how hopelessly depressing such endurance is when years go on with no prospect. I scarcely dare hope to raise these livings even to £200 a year. But I should welcome any increase, however small. . . .'

The committee worked splendidly. In four months £3,723 were raised, besides the surrender by the late Duke of Rutland, as impropriator, of the tithes on Monyash and Taddington (valued at £41 net and £61 net a year). This raised the total subscribed to between £5,000 and £6,000.

In May, 1890, the Bishop was able to announce that his Peak District Church Fund had been the means by which eight livings had been substantially augmented, that five other livings had been given special appropriated gifts, and that five new districts had been helped in their development.

While gratefully using such help from the generous laity of the diocese, it was one of the Bishop's greatest joys to be able to put his private cheque-book to service in helping overworked clergy and their wives to a rare holiday or to some unexpected Christmas gift. Archdeacon Richardson said of him: 'No Bishop has ever been more generous to his clergy. Of him it was singularly true that his left hand did not know what his right hand did.'

At the end of his Episcopate, the Bishop had the comfort of knowing that forty out of the eighty worst livings had all received a real increase in their annual income.

These two branches of work were for the material needs of worship and endowment. The third call for effort, to which

the Bishop responded, was from the clergy working in isolated villages and crowded town parishes.

He made careful study of the conditions under which they worked, fully realizing the strain and the acute test of character and judgment to which they were exposed by the frequently abnormal character of those conditions. The following words show how truly he recognized that backwaters, as well as whirlpools, become choked with debris which cannot gather on running water.

'The hot press of towns may seem to cumber most and endanger most the meek and quiet spirit, which is in the sight of God of great price. But that town press has its continual discipline to check pride and make men at least men, in the crowd that throng and press, and make it seem impossible for individuals to feel virtue go out from the indwelling Christ. Villages try men's reality worse. Do we think, "My words, and acts, and temper may be indulged here unrestrained? Who sees or can censure"? They may be few, but they are all. Do we say, "It can't signify"? Town life has many other influences to counteract or supply failure or defect. But the village parson exists to be the one influence in place of many town influences, and if his salt loses its savour there, wherewith shall it be salted? More helpful, more blessed, but more trying is village than town charge. Nothing but the "I" becoming "Christ dwelling in me," nothing but self becoming lost in His Spirit, is sufficient for village tests of sincerity and reality in the never-ceasing temptations to forget oneself in temper, in neglect, in pride, even in sin.'*

He recognized that the trial of village work was its isolation: 'For one that drops from work ten droop from loneliness.' He was, however, emphatic that 'few parishes have not work for a man's whole time—at least, until he is a formed preacher, and has also mastered all his individual young, middle-aged, and old people for Christ.'

The remedy he proposed was

'co-operation in diocesan work. Association in spiritual work and thought beyond the parish range may relieve a man who has no personal pursuits, and save one who has, from being absorbed in them.'

* Third Visitation Charge, 1896.

The strain of overwork to which the town clergy were exposed was a condition which the Bishop was constantly pointing out to the laity:

'I cannot wonder if one man fails in the manifold work included in the present parish clergyman's duties in these large districts. I feel two men may do much; one very little. . . . It is a perpetual drag on the man who is placed in the Church without relief. Each ought to have his helper.'

In his Primary Charge the Bishop pointed out the impossibility of the resources of village churches and clergy rising at once to supply ministrations to the populations, which 'suddenly, with no preparation, grew by leaps and bounds in the great mining and manufacturing centres of the Diocese.'

These centres of toil imperiously needed the warmth and glow of spiritual life. Happily, three shafts had already been sunk, through which the supply of fuel could be obtained.

Fifty years before the creation of the See, Bishop Ryder of Lichfield founded a Church Extension Society, which between 1835 and 1885 contributed £50,000 to the Derbyshire Archdeaconry, and helped to build 180 Derbyshire churches. Its distinguishing mark was its quinquennial appeal, which secured provision for a period of years.

The half-year remaining before the tenth quinquennial appeal was due was utilized in 1884 by the Bishop to establish a Derbyshire Church Extension Society on the old Lichfield lines. Mr. W. B. Woodforde, its secretary, says:

'The Bishop was the greatest possible help to the society, not only as a large subscriber, but by attending all the committee meetings, where his counsel was of very great value, and ensured all applications being properly considered, so that no doubtful places were helped and no really urgent case was refused.'

The Bishop's efforts secured the fund an ever-widening support. The late and present Dukes of Devonshire were from the first its greatest helpers. During the twenty years of the Bishop's Episcopate nearly £25,000 was contributed.

The second shaft had been sunk by Bishop Wordsworth of

Lincoln in 1882, when the Nottingham Spiritual Aid and Church Extension Society was founded. At that time the population of Nottingham exceeded 188,000, and her churches held less than 27,000 worshippers. At the inaugural meeting, the Bishop of Lincoln stated that the Society's name represented the principles on which it was founded—*i.e.*, first, to promote spiritual help, and, secondly, Church extension;

'for he held that the living agency was the most important, and that when the proper men were found and their influence had made itself felt, Church extension would follow as a natural consequence. First the clergyman, then the congregation, then the mission-room, then the church, was to his mind the proper sequence of events.'*

The Bishop of Southwell accepted with absolute agreement these lines for the basis of the Society. He would in any case have refrained from fundamental changes from his sense of the loyalty due to its founder; but he shared his conviction of the mistake of frittering the grants upon a variety of objects instead of reserving them for the two main needs—additional clergy and additional places of worship. Therefore he always resisted suggestions to add to its objects, although at the end of his Episcopate he stated that the developments of the Nottinghamshire coal-fields and the shifting of population within the boundary of the city would soon render a readjustment of its limits necessary.

The Bishop's energetic service to the Society gained it much wider support, and transformed the character of its meetings. The great county leaders, from whose subscriptions the Society gained much more generous help than from that of its citizens, were admirable in the faithfulness of their attendance.

At the annual meeting of 1903, the Bishop said that

'it was something to look back and see that they had been able to divide into three districts the one large unbroken suburb of "the Meadows." They had been able to introduce

* See *Life of Christopher Wordsworth, Bishop of Lincoln*, pp. 299, 300. Edited by E. Wordsworth and J. H. Overton (Rivington, 1887).

Church life into districts where there was scarcely any at all in 1884; and, at any rate, if the parishes were not yet of an ideal size, still, they were very much reduced from the monstrous populations of those days, when their size was far worse than those of East London.'

. . . . .

In proof of the truth of Bishop Wordsworth's 'sequence,' the wonderful development of spiritual energies in S. Bartholomew's, S. Catherine's, S. George's, and S. Margaret's districts may be cited. Dr. Ridding delighted to quote the testimony of a policeman in S. Catherine's district: 'I think one clergyman is worth ten policemen.'

At the last meeting the Bishop attended, on February 29, 1904, he reminded his hearers

'that all the eleven districts originally sketched out twenty-two years before had been established, besides two others added by Sir Charles Seely and the Vicar of Old Radford. In 1884 the population was 190,000, and now it was not far short of 250,000. Then there were twenty-six churches, now thirty-nine. This was a very good record. . . . There had been a great shifting of the population, and he had appointed a committee to inquire about possible rearrangement of the parishes; and he now urged special help to found second churches in those parishes of the fringes'—an appeal which the late Mr. J. Billyeald, a leading citizen, supported by saying:

'Most of us feel ashamed when we remember what the Bishop has done for the Society. His benefactions would astonish many people; and, if only for his sake, all the congregations should give all that they possibly can.'

Although in 1884 almost every Ruridecanal Conference voted for the establishment of a single diocesan fund, the amalgamation of two county funds, so essentially different in points of constitution, proved to be impracticable. The Bishop did not press for it.

The third 'shaft,' the Diocesan Sunday Fund, was adopted by the whole diocese as one of the many Lichfield institutions which Derbyshire valued and Notts welcomed. This fund drew its source from collections from the churches in Lent,

and was placed by the Bishop at the disposal of his Diocesan Council, who subsidized through it the various agencies already mentioned.

The spiritual needs of the Diocese had to be supplied in many forms. One corrupting evil in a special degree required cauterizing before healthy growth could be attained.

The evil against which Dr. Ridding had fought so sternly at Oxford and Winchester met him in other forms in his new Diocese. Low morality survived unchecked in the impenetrable traditions of stagnant villages and in the restlessness of teeming towns. Of the factory town conditions the Bishop said:

'That the unnatural crowding of life into our towns seems to make vice ferment, and towns of mill-hands like ours present a special freedom and a special slavery of women, which both call for special regard from us. Factories have organizations to make their workshops training schools, and whether they train for good or evil is a responsibility to their heads equal to that of any officer, teacher, or pastor.'

The Bishop believed that if the county and city officials, the clergy and Church workers, could be convinced of the extent of the evil, and of the necessity for actively opposing it, many recruits would be enlisted as vigilance and rescue workers. He felt that the matter brooked no delay, and on Ash Wednesday, 1885, he addressed a letter to all his clergy, asking them to consider how they could most effectually urge the duty of chastity on their parishioners. On February 16 he and Bishop Temple (then Bishop Designate of London) spoke to a thousand men at Derby on social purity, recommending that they should enroll themselves as members of the Church of England Purity Society or of the White Cross Army, of which Mr. Vidal, an old pupil of the Bishop's, was the organizing secretary. At the Bishop's request, during 1885 and 1886 he visited the clergy of the large towns of the Diocese, holding men's meetings and enrolling members, concentrating much of his work on Nottingham. Five meetings were organized in the year in Nottingham by the Bishop, and a local branch of the National Vigilance Association was

started. (He was the first Chairman of the London Central Body of the N.V.A.)

The Rev. Dr. Paton, Principal of the Congregational Institute at Nottingham, contributes the following interesting recollections of this period. He tells how,

'at the very commencement of his Episcopate, Dr. Ridding's characteristic gifts and virtues were challenged and tested in the metropolitan city of his Diocese. For at that time there was an earnest movement in Nottingham to check the social evils, and to stimulate both the Christian Churches and the civic authorities to adopt effective measures to that end. The new Bishop at once allied himself with that movement, and presided at a public meeting held in our largest hall to arouse and inform the civic conscience of the community, and to plead for a watchful administration of the law, and a strong public sentiment to support the authorities in their task. A higher Christian morality in the social life of the city was the object of the meeting, and the new Bishop was in his right place in presiding over it. He had to endure a baptism of fire. Many men of the "baser sort" found their way into the meeting; some of them, it was believed, were suborned by those who made flagitious gain out of the evils which that meeting denounced, and there was a great tumult in the meeting. I had the honour of sitting next to the Bishop and of supporting him as he swayed that turbulent assembly. Did he quail or allow the adversary to frustrate the object of the meeting? No; his splendid courage rebuked and silenced the violence of those bent on disturbance; and the Bishop made an appeal to the honour and chivalry of the men of Nottingham which cannot be forgotten, and which struck the keynote of faithful and persistent labours for the purifying of the moral life of our community which filled the after-years of his Episcopate.'

The Bishop also put himself at the head of a movement to start rescue work among women. The present Nottingham Rescue Home (called after him 'Southwell House') was opened on November 25, 1885. The Bishop's deep interest in this work won for it the support of the clergy of the town from the first, and before long its noble work drew warm help and appreciation from the municipality, the Governor of the prison, the magistrates, police, and every class of citizen.

In 1888 the Woman's League and Mothers' Union was started, under the Bishop's commendation to his clergy,

'as promising to supply a help desired by women workers for the Christian elevation of women, to bind women of all classes as parents, managers, teachers, forewomen; social centres to maintain and promote laws of Christian morality, inculcating the sacredness of marriage, and basing on chastity the happiness of Christian homes.'

In 1889 he said:

'I am every way more assured that the leaven of a sound spirit to raise or revive or restore the defective tone of morality in life or feeling, in the homes of our land, to a Christian level will work most hopefully through the union and instruction of women. For this I desire to see the Woman's League and Mothers' Union, the Girls' Friendly Society and the Woman's Union of the Church of England Temperance Society, with its factory girls' Evening Homes, adopted in the parishes of the Diocese.'

All these societies, under his fostering eye, did a widespread work for the moral elevation of the Diocese.

The Bishop was a great believer in the value of women's philanthropic and religious work, and wished that S. Hilda had left a spiritual succession of abbess directors, whose shrewd womanly insight would have enabled them to guide the lives of weaker women. As proof of his belief in women's common sense, it may be added that he was always a supporter of Women's Suffrage.

One town alone in his Diocese the Bishop had found to be keenly alive to the need of rescue and preventive work. In Derby an active 'Ladies' Association' existed; two of its members, Mrs. Knight (the wife of the Vicar of the mother church) and Miss Gilbert, being rescue-workers of a very remarkable type. Their heroism enabled them to penetrate unharmed into places where few dared venture. In the course of their work they had come across decoys connected with immoral houses, plying their trade in the statute hiring fairs, which, though now dying out, were held in all the market towns twenty years ago. Attendance at these and at

the pleasure fairs brought to their knowledge the existence of a vile traffic, in quack papers, immoral books, photographs, peep-shows and human shows, and toys,—so horrible that it accounted for the mysterious stream of pollution that spread among the children and young people wherever fairs were held. Canon and Mrs. Knight brought the matter before the Bishop, and after investigation and consultation with Mr. Coote (the Secretary of the National Vigilance Association), he commissioned a specially qualified rescue-worker to visit all the fairs in the Diocese with Miss Gilbert, and to report the results of their investigations to him. On October 11, 1888, he brought the matter before his Diocesan Council. Magistrates and clergy alike were unable to believe his report to be unexaggerated until the Bishop handed them specimens of the horrible things sold by thousands to little children. Their anger and indignation resulted in their agreeing to support the Fairs Visitor as a diocesan worker, and in their promising to request the police to assist her in every way. None of the clergy or magistrates had any knowledge of the iniquitous traffic.

The Fairs Visitor worked under the direction of the Bishop. By 1889 all signs of inertness in the police had vanished, and they were vigilantly ready to suppress the evil. The Justices of the Peace had not only warned the police, but were bestirring themselves in many places to interest local opinion to boycott the bad shows and the hawkers of vile things. By 1890 eighteen towns had formed bands of local workers for vigilance, rescue, and temperance work in the fairs, while many provided hiring-rooms, equally welcomed by the mistresses and women-servants. The Society for Prevention of Cruelty to Children, the municipal authorities of several towns (but especially of Nottingham), and the diocesan rescue-workers took up the matter, and helped the Fairs Visitor most effectively.

In three years the Diocese was practically freed from bad peep-shows, picture and 'art' galleries, and degrading human shows, which were supplanted by innocent attractions, such as that of a monster teetotum, called 'Sea on land,' on whose

swaying surface all the horrors of a rough Channel crossing could be experienced within sight of the turmoil of the fair. Thousands availed themselves of this unique luxury. The hawkers of immoral things were harried from place to place, till they found it best to pack up their wares and go.

Welcome testimony was given to the value of the work in 1893 by some of the Metropolitan Police (quartered at Nottingham during the Coal War), who bore striking witness to the good that had been done. They said of its Goose Fair (a gigantic three days' carnival dating from Edward I.'s reign) that they had never seen any fair managed on such satisfactory lines. The showmen, to whom the Bishop gave an address, spoke to him with marked approval of the efforts to purify the fairs, as did also many of the local police.

Further improvement continued. The decoy-hirers entirely disappeared; the local clergy and townspeople took up the matter in the leading centres; and as drunkenness survived as the marked evil, the Bishop, in 1895, directed the special efforts towards combating that sin, and from that year temperance provision became the special work of the Fairs Mission.

In these efforts, as in other lines of reform, the Bishop welcomed as valuable auxiliaries the many societies formed to effect regeneration.

He always spoke with hopefulness of the difficult work, as one who never forgot the Divine element existing in the most degraded. He said:

'The sons of God are manifested not by one law alone. The sons of God are buried under money, pride, cruelty, dishonesty, self-will, intemperance, and gluttony, as much as lust. Earthiness is many-sided, but is one in its obscuring God's likeness in His children under whatever side. Whatever strips off any side of evil helps to a manifestation of that likeness in which the sons of God are to be perfect.'

For these and kindred work for the welding together and vivifying of the Diocese, the Bishop felt that the help of every Church man and woman was of supreme importance:

'I desire to enlarge the number of diocesan workers to the greatest width possible,' he said in his first Synod address to his clergy. 'Of workers, I say the same for parish as for Diocese, use every one who will be used, and many who won't, till they are tried. Jealousy of workers is suicidal, a crime and a blunder; work done by people profits them themselves ten times more than work done for them. . . . Train workers and organize. Head centres will multiply hands. The masses who don't go to church need men who know them to get at them. Have clergymen real access to the homes of ignorance, and drunkenness, and crime, and immorality? The more they have, the more will they win souls. But have they the access that men have who know that inner life, or men who have secular relations with the people? Formal offices or commissions are not wanted by most of the available missionaries, but sympathy, and union, and encouragement. Feel their need and help, and do not think men desire to supplement or destroy who will help and relieve the clergy.'

This appreciation of the special call and sphere of the lay-worker appears over and over again in the Bishop's addresses. On the occasion of his successor's enthronement, in December, 1904, a leading layman remarked that,

'throughout the function, he was thinking of him whose strenuous life and devoted work was largely responsible for the great gathering from all parts of the Diocese. No one could fail to be impressed with the powerful army of workers which had been handed over to his successor, but which he had organized and ruled so wisely and so well.'

It was no home defence army which the Bishop led. He tried to inspire it with zeal for the conquest of Christ's kingdom beyond the narrow confines of the Diocese. 'I believe,' he said, 'that it is not imaginary to say that zeal for foreign missions is one of the best tests of Church vitality at any time.'

In the Triennial Foreign Mission Festival in Southwell Cathedral, he created an effective instrument to unite and inspire the missionary workers of the Diocese. The supporters of the S.P.G., C.M.S., and other special missions of the Church, gathered as one body to these festivals. The first was held on July 1, 1890; the preachers were Bishop Barry, Bishop

Smythies of the Universities' Central African Mission, Archdeacon Moule of Mid-China, and the Rev. H. M. Joseph, a native clergyman of Antigua.

Nobody ventured to prophesy how the experiment would succeed. The Bishop's joy will not readily be forgotten when, half an hour before the afternoon service began, the Minster was crammed, every chair occupied, and even standing room difficult to find. It was a triumphant day.

The 1894 festival is thus described by Bishop Scott, of North China, in his address to the Exeter Church Congress on Foreign Missions. After describing the crowded early celebration and matins in the Cathedral, where the missionary Bishop, Dr. Knight Bruce, was the preacher, he said:

'At three o'clock the choir is deserted, and the vast congregation fills the grand old nave, overflowing even beyond the western door—for what? For a solemn missionary meeting. The litany of the Church is sung kneeling, the lesson from Holy Scripture read, and three addresses are delivered, each limited in their duration, by three colonial or missionary Bishops [Bishop Stuart of Waiapu, Bishop Scott of North China, and Bishop Matthew of Lahore] representing widely different fields of labour; between each address a hymn is sung by the great congregation, led by the choir; at the close the missionary collection is presented as a solemn offering on the altar; and again the chief Pastor of the diocese dismisses us with the Benediction. Such a gathering as this must, I maintain, be of incalculable benefit in raising the whole status of missionary work in the Diocese. It is seen by all to be a subject which their Bishop estimates as taking its place among the most important of diocesan objects; it claims his presence, his countenance, his co-operation for a whole day, during which other work must be laid aside; it claims the use of the Cathedral from the authorities; it makes its demand upon organist and singers and every member of the staff; it is invested with the dignity which the subject really demands.'

The Bishop of Southwell loved these Triennial Festivals, but Triennial he determined to keep them, as he conceived that the secret of their success lay in a more special effort than could be made every year. Extra trains were run, great numbers of laity of all classes were present, and of clergy,

often bringing large parties from their parishes. Special tickets secured reserved nave seats for those who came from a distance, and we entertained at tea in the Old Palace all missionary supporters. Every detail was arranged carefully by the Bishop and a special committee.

His last Festival was held in 1903, and was among the most successful, the collection being the biggest ever taken. Many who saw his upward look as he gave the final blessing were struck with his wonderful beauty. As a friend described it, 'His face looked like that of an angel.'

The mention of the distinctive diocesan efforts above must not exclude that of the ordinary episcopal functions, defined thus by the Bishop. After speaking at Wakefield of the different popular conceptions of the office and work of a Bishop, he stated his own conceptions thus:

'I suppose that the office for which a Bishop is mainly selected is that of personal head of the clergy; and though a Bishop's letters and interviews may often not be counted in his work by people in general, yet it must be in them that the main part of his official time is spent, and through them that the main part of his government must be exercised. . . . A Bishop's record in these days is less and less dated from his *καθέδρα*; it is due to the increased call for a Bishop's personal presence on local occasions, principally for more numerous Confirmations, that more Bishops are desired. . . . Take for one example the number of Confirmations needed, and I believe Confirmation to be the most helpful occasion for a Bishop's visit to a parish. An ordinary Diocese of 500 parishes requires nearly 100 Confirmations a year to give a chance of even a fair proportion of the young being confirmed. . . .'

In his own Diocese he aimed at arranging that every village should have had one. In 1896 he said:

'I am more and more convinced that it is a benefit to the villages, especially to those most out of the way. I have been enabled to hold Confirmations in all the churches hitherto available for the purpose.'

The Confirmation tours were always full of interest to the Bishop. He spoke of a parish without a Confirmation class

as 'losing the spring out of its year.' In his twenty years he held personally 1,193 Confirmations, confirming 72,330 candidates (out of a total of 2,388 Confirmations and of 139,900 candidates).

His teaching was given in the simplest words. It was usually framed into the Sunday's Epistle or Gospel, but each year had its own dominant note of one central thought which sounded through the varied setting. The old appeal to his masters, 'Let's be real,' was repeated in other words over and over again to these 'young people,' or 'dear children,' as he called them. 'Do you *mean* what you are going to say?' 'Don't come if you don't mean your part. Pray to God to help you to feel it really.' The notes of his last Confirmation address show how deeply he tried to bite in this necessity. After explaining God's great gift in Confirmation, he said, before asking the candidates to make their promise:

'One question. You are going to make a promise which will be your prayer for the Holy Spirit to enable you to keep it. Is this promise a *reality?* Do you *wish* it? That is the one question of your reality. On that all your prayer depends, all your promise depends. If you can't feel it real, ask yourselves, Do you *wish* to dislike the wrong things? Or, if you can't be sure of that, do you wish to *wish* to dislike them? If you can go as far as that you have reached the stage at which your promise will be a reality; so be quite honest with yourselves, and *pray*. . . .'

The Bishop always spoke strong words of appeal to the elders present for sympathy with the young Confirmation candidates. 'Young people are not hypocrites because they are not perfect at once.' And in his last Confirmation address:

'They come to be admitted into the elder circle. You, as elder members, *owe* them help in the great family of Christ. Parents, employers, friends, you know how much depends on the atmosphere and influence. Your own experience makes it plain to you that the clergy are not the only influences over young people in any place, but that those people whose difficulties are the same, and who live as Christians in the same difficulties, are the greatest influences. In every parish,

however many half-hearted, unreal, professing Christians there may be, there is everywhere a real devoted band of God's faithful servants, who feel the great truths in their hearts and live in them, and find their happiness in so living. Nobody is such a help to young people as they, because the young see that they do really feel happiness in thus living as Christians, that the mind of Christ is really a truth to them. These circles of inner life are the infecting power of persuasion to young people. Do you elders go out to be their helpers, not hinderers.'

The Bishop's pastorals and addresses at Parochial Missions were models of terse, simple English. The involved style, criticized in his weighty, scholarly utterances, gave place to very plain, vigorous talks, full of intense feeling, which went home to the hearts of his hearers. At a village Mission at Lowdham, in 1890, numbers of men went to hear the Bishop who otherwise would never have entered the church. And afterwards one labouring man emphatically told everybody: 'There's onny one preacher as I can allus understand, and I understands every word he says. Him's the Bishop.'

Dr. Ridding drew up a simple Form of Intercession, which he always used with the people in opening village Missions, praying for the homes, the fathers, mothers, the little children, the boys, girls, the sick, aged and suffering, and the Vicar. It touched the people, who always seemed to feel it come home to them.

He took part in various town and village Missions. When the three great general Missions were held in Nottingham and Derby in 1886 and 1896, we lived in the towns the whole time. He gave himself up absolutely to the Mission work.

We stayed in Derby from November 6 to 15, 1886, and the Bishop attended services in every church, besides giving fourteen addresses in various places of business and resort. He guided the Mission from its opening to its close. His address to the missioners and clergy was full of wisdom: 'Feed as wise nurses: not the same to each, not more than suits. Young men count with exultation the number of Communicants; old men pray with fear.'

The *Derby Advertiser*, at the close of the Mission, wrote that

'the Bishop of Southwell's labours have been as incessant as they have been greatly appreciated. By his admirable opening address, by his practical appeals to working men, by his kindly visits to the poorest of the poor in the common lodging-house in the George Yard, and by his fatherly counsel and advice to the parochial clergy and to all engaged in the mission work in the town, the Bishop has won for himself golden opinions, and contributed most materially to the success of this special effort.'

From Derby he moved to Nottingham, where three rescue-workers stayed with us in Sneinton Manor-house, most kindly lent us by Mrs. Davidson. From November 20 to December 6 we were there. The Bishop attended twenty-six services in all but five of the churches during the Nottingham Mission, and gave twenty-two addresses to large gatherings of railway-men, of factory workers, of skin-workers, and of employés in other industries; also the first addresses ever given to women only, in a Nottingham Church (on the Sermon on the Mount). His fifth and last address was on S. Matthew vii., ending with *The Test and the Builder.*

'. . . The one *test* for judgment is the fruit of life (verse 12). This is the Spirit of Christ in you, if you feel you can answer that test right. This shows if you have this root in you. . . .

'*The house on the Rock.* Built into the Rock of that Heavenly Spirit, the set firm principle of our life will have been built. In that assurance we shall meet the storms of life and endure to the end.

'*The house on the Sand.* The loose, unconnected words and acts like sand, which might have been welded into a rock; but, built on that shifting sand, the storm scoops it out and loosens the foundations from under it.'

As at Derby, the Bishop was on the spot for counsel and guidance throughout the Mission. The churches were crowded, and real spiritual growth showed itself as the result of this first General Mission in Nottingham.

From November 7 to 18, 1896, a second general mission was held in Derby. We lodged in the town during the whole time, and the Bishop attended services in all but two of the

churches and parishes, and gave twenty-three special addresses himself at services and to working men in the mess-rooms of the Midland Railway, skin and parchment yards, refrigerator works, iron-works, foundry, at men's meetings and classes, at the cabmen's shelter, at the jail, and to gatherings of inebriates and of fallen women.

By his wish, the Derby rescue work was fortified with additional workers, and special efforts were made for rescue and temperance. All the public-houses were visited. One result of the mission showed itself six years later, when the licenses were refused to 113 public and beer houses, where dancing and other attractions made them special places of temptation to the young. This Mission was remarkable for its special efforts to help women and children of every class, from the girls in the High School to the outcasts of the streets.

The missioners and clergy greatly appreciated having the Bishop at hand for help and encouragement, and the laymen were emphatic on the 'good done' by his manly words. The cabmen made a special request to him to speak to them, 'because he is always so kind,' meaning that his fare was always on the maximum scale.

'Nothing ever gives so much pleasure as that extra fare,' he used to say.

Mrs. Cholmeley, one of the ladies engaged in the rescue work, writes of the Bishop's address at a rescue service:

'. . . I have so often wanted to tell you what a true revelation the Bishop was to me of the tenderness of our Lord to His wandering lambs, and how he spoke to me of *Him* in so many ways. Do you remember that night in the mission at Derby, when you had collected a number of poor girls in S. Werburgh's Mission Hall? His yearning tenderness in voice and word and manner—how fatherly, indeed, he was as he implored them to come, then and there, to the ladies who were present, ready and waiting to help them. It remains with me as a witness to the power our Lord gives His chief shepherds of really representing Him. . . .'

The only Mission outside his Diocese in which Dr. Ridding took part was the London Mission of 1885. In a sermon preached by him on February 9, at S. Paul's, Knightsbridge,

to Public School men, he spoke of influence by ideas, and appealed to his hearers to elevate the people's songs. 'Songs, not laws, are hummed all day, and that is how ideas grow. . . .'*

The Bishop's definition of a Mission was characteristic: 'A Mission hopes to make real what is *almost*.' He always especially impressed on pastor and people that 'Missions were of most help to Christian souls weary with trials, depressed by their surroundings, or sad about their own sins.'

The Bishop attached great value to the opportunities for deepening his knowledge of local life afforded by lengthened visits to the great centres of population. He therefore went into residence for some few weeks in Chesterfield, in Buxton, four times in Derby, and five times in Nottingham, between 1885 and 1900. Each place in turn thus became for some weeks his centre of operations. He visited all the parishes, settled doubtful questions of parish boundaries and other matters, attended numberless functions and services, gathered great concourses of Church workers together for social opportunities for services and for meetings, working incessantly all the time, showing free hospitality, sometimes under very cramped conditions, and thus getting into friendly touch with vast numbers of Church workers, and with that too often disregarded outer circle of busy and leisurely spectators, from whom he thus drew in a great number of recruits. It would have been impossible for us to have carried out this nomad hospitality had it not been for the splendid co-operation of our head-servants, friends of over twenty years' standing, whose devoted love for their master enabled them to accomplish miracles. Our housekeeper, Mrs. Mills, cooked for 800 guests during the Nottingham Church Congress of 1897.

It was not wonderful that, with his ceaseless activity, absolute devotion, hard work, eager friendliness, and good memory, the Bishop should have attained to a rare intimacy with his large Diocese. This, with the wisdom and statesmanship of his methods, made him not merely its official head, but its acknowledged and appreciated ruler and guide.

* This sermon was published in *The School of Life* (Rivington, 1885).

CHAPTER XII

THE BISHOP'S ADMINISTRATION AND INFLUENCE

I HAVE spoken of the laying the foundations of the new Diocese. How did the Bishop build upon them? His own description of 'the wise master-builder' of Winchester College showed faculties which we recognize in himself—a far descendant but true son. He described how, by that dual combination of structural truth and harmony of 'the geometric mind and the genius,'

'in public life, unseen often, but felt, he brought all things to their conclusion, and passed through his most critical times with the success of one who had great business power. But that great business power was to him but machinery—the machinery of his great capacities—and he added to these businesslike capacities those greater gifts which are necessary to make the great man. He added first, that cultured refinement . . . he added next a great grasp of his times and of the possibilities which those times contained . . . and then he added that imagination, that power of resource. . . .'

These also were the tools with which the Bishop of Southwell reared his structure. His broad lines of policy led to none of the 'unintelligible mazes of the unprincipled plans of minor builders.' They stood out clear and bold:

1. Diocesan unity and development.
2. Application of Christian principles to present-day needs.
3. Recognition of the National Church as the conscience of the Nation.

These were his foundation-stones.

Diocesan unity was a paramount thought in the Bishop's mind.

'If I do not speak more on this subject,' he said in the second part of his Primary Charge, 'it is not because the thought is not in my heart, but because I have quite recently been urging upon every parish to rise from the mere parochial view which so often dwarfs our Church life and action to a larger sympathy and more united activity for the welfare of the whole Diocese.'

For seven years he was practically the sole link between the two Archdeaconries. In 1891, at the Diocesan Conference, he said:

'I hope the Diocese is one. When it speaks, it says it is . . . but when it acts, its unity continues very dual, and I hardly know which half is most so. The Conference and its committees are almost the only links which prevent my being like the King of Norway and Sweden—the one common point in two Home Rule provinces.'

In earnest and jest he was always pressing home the moral 'that there would be greater strength in united diocesan organization.' This did not mean uniformity. He encouraged individual experiments, as he said:

'I have no wish that individuality should be destroyed in churches, in dioceses, or in men. Individuality is the richness and the corrective of public opinion.'*

His New Year's letters to the Diocese abound in appeals to its members to 'feel diocesan.'

In 1893 he writes:

'To feel diocesan is of the essence of English, as we believe, of primitive, and, indeed, of all real, Churchmanship. It was by Dioceses that the Church made England, and the strength of the Church now lies in its Dioceses. Excellent, and, in one sense, English, as individual, independent religious feeling is, yet it is our office to wish that all our leading Churchmen should *feel diocesan*.'

On another occasion he commented on a suggestion for making a diocesan registry of clergy desirous to exchange for holiday duty:

'It would certainly be interesting diocesanly, and would promote mutual acquaintance, if the clergy of Derbyshire

* Diocesan Conference, 1900.

made a summer migration into Notts, and those of Notts into Derbyshire. If a desire for such a *chassé croisée* exists, I shall be very ready to provide a Master of the Ceremonies.'

And again in the New Year's letter of 1895, speaking of the pastoral staff recently presented to him by the Diocese, he writes:

'On either side of the crook-head of that staff stand as supporters the two figures of S. Chad and S. Paulinus. . . . In olden times they were united on one altar in York Minster, and now in emblem of our double ancestry they stand together on the Bishop's staff to mind us that the See links again two lines of long descent from one beginning. The two stocks have in these ten years grown together in spirit and in good works, and in good-will to join their lines where union in work means strength and not confusion.'

The unity for which he worked and prayed—a unity of spirit—had come, and he spoke thankfully of it in his last undelivered Charge. The crook-head of the pastoral staff, as held by him through all those years, 'stood between the two counties rather to link than part them.'

To the task of development of the life of that 'middle unit' of the Church—the Diocese—the Bishop called all its inhabitants. The vocation was given to every Church member to 'inspire Church machinery with power and love and virtue-making, and to make the whole body a living, united instrument of holiness, as Christ made His Church to be.' In the earliest words of address to his laity assembled in the first Diocesan Conference at Nottingham in 1885, he said:

'What do I mean by the Church? I mean the organized body of all the people who are its members, with their appointed ministers in their several offices. . . . Do not take clergy to be meant when Church is said, nor say Church when you mean clergy. Church work is Church work, not clergy work. National Church means National Church, not clergy. The powers and promises and privileges of the Church are assured to the Church, and not to the clergy. The healthy life and activity of the Church belong to the Church, not to the clergy. So also do the abuses of the Church and the backward shortcomings of the Church belong, not to the clergy, but to the whole Church. . . . Church work is that

living contact of spirit with spirit in which the whole Church is necessarily engaged, and which needs the counsel of the whole Church.'

In Visitation Charge, platform address, and sermon, the Bishop never ceased to repeat his special message to the laity that they must share in the building up of the Diocese equally with the clergy. Where this help was absent, he complained of 'an unhealthy, morbid inactivity of lay functions in a parish.'

His final words to his Diocesan Conference in 1903 reiterated this conviction:

'The clergy are not the Church, nor are their particular duties the only Church duties. . . . Churchmen who carry on the secular work which makes the mass of human life, and bring into it the Christian spirit which the Church has been formed to inspire, are doing Church work no less truly.'

And with the consciousness that they might be the last words spoken to his Conference, he charged them:

'My concluding words will return to my beginning ones, in which I appealed to both clergy and laity to use their best efforts to promote the well-being of the Church.'

While the coming and going of the laity in the Diocese were regulated by fluctuations of trade, colliery development, change in ownership of land, and many other causes, all beyond the Bishop's influence, limiting his demands on them for fellowship and co-operation, it was, of course, an entirely different matter with regard to the clergy. No Diocese demanded more urgently increase of clergy, and of clergy of the very highest stamp.

The Bishop recognized that his foremost duty was to attempt to supply that demand. It seemed as if the one powerful motive for him to appeal to was that of self-sacrifice; other inducements were wanting. 'The parish clergy had no privilege to be coveted now,' he said. The livings of the Diocese, with hardly an exception, were poor; the Bishop's own patronage was scanty. One-sixth of the livings were in the hands of patrons whose interests and views made them

place the special needs of the parishes as a secondary consideration:—*i.e.*, forty being (as has been already stated) in the hands of distant Bishops and Chapters, and forty-two in the hands of trustees pledged to special doctrinal views. The town of Nottingham was absolutely riddled with trustee livings, fifteen being in their hands to four in those of the Bishop.

No glamour, such as that which illuminated the foreign mission-field and the slums of East London, threw its alluring hues over the dusky coal-fields and manufacturing towns of the Midlands. No magnet attracted University men to found Settlements or seek Ordination in those unknown regions.

And in some parishes where the population most needed help, sad instances occurred of unworthy incumbents, whose neglect or bad conduct discredited 'the good work of all the army of earnest, pious clergymen.'

In 1885 the Bishop said: 'Patience and generosity are still at times strained to the utmost by unworthy clergy; but fewer and fewer, year by year, do this harm to religion.' At the end of his twenty years of rule he rejoiced to know that between fifty and sixty parishes had become centres of Church life and activity which before were inert, distracted with quarrels, or suffering under bad clergy. The poorest livings had all been improved.' His personality had attracted a high type of clergy, some with great intellectual power, to the Diocese; and he had been able to man many of his most forlorn and arduous posts with Wykehamist curates, of whom some twenty of high ability and gifts were drawn by him into the Diocese.

The standard of his Ordination candidates rose steadily during his rule. The examination came to be regarded as one of the most severe in the two Provinces; but it was no deterrent to good men, to the immeasurable gain of the Diocese. Of his fatherly care for his Ordinands mention will be made later.

The Bishop wrote in his unfinished Charge in 1904:

'My first thought cannot fail to recall those who met me in my first Synod—with grateful recollections of their kind welcome, which began the unfailing friendliness which I have

always met from the clergy since. . . . I cannot refrain from saying that, comparing the whole staff then and now, I am happy in the sense of progress, which gives us all a hope that our places, too, may be filled with worthier successors. Troubles are not all over, nor all trifling, but real ones are exceptional. . . .'

The Bishop's broad sympathies, which made him welcome earnest men of all schools of thought into his Diocese, sprang from his reverence for God's scheme of 'infinite variety, showing the divers operations of the Spirit.' 'Each man's nature has its own perfection; every seed its own body,' he said. On the danger of trying to shape different minds into one mould in forgetfulness of this truth, he had spoken impressively thirty years before in an Oxford sermon:

'Such a system is futile, for it aims at an unnatural change; it is untrue, for it rests on a theory of one uniform dead level of amiable mediocrity; it is dangerous, as excess over a truth generally swamps the truth with it. Did it succeed it would be disastrous.'

The School of training whose men met his warmest welcome was undoubtedly that of Dr. Vaughan (Dean of Llandaff), who taught them to develop on their own individual lines, and made them into apostles of healing. 'There are many gates into the Heavenly City,' said the Bishop: 'Many lame and impotent folk have to be brought in by God's apostles.' On June 4, 1891, the Bishop's appreciation of Dr. Vaughan was recognized by his being invited to address a large gathering of 'Doves' (almost all of them clergy of Southwell Diocese) at Wollaton. He was much touched by this invitation from

'the sons of one who deserves the title of prophet. . . . I cannot fancy that one who fell under the influence of his penetration, his exact discrimination of fine shades of metal, his fine touchstone to part alloy, could retain under that suave mastery either any rough alloy or any false ring of conceit or self. . . .'

On the unsatisfactory results to the Diocese of certain

kinds of ecclesiastical patronage the Bishop spoke very frankly. In his Primary Charge he said:

'No point of private patronage, except a man's presenting himself, is in theory so bad as two kinds of public patronage. Ecclesiastical patronage ought to be diocesan, both for the positive reason that it should provide the machinery for moving men about, so as to suit men and places best, and also for the negative reason that neither will Bishop or Chapter choose their best men to send away, nor will the best men leave one Diocese for another to take livings which, if in their own surroundings, might be most acceptable to them. The theory is against the choice of the best man for the living. To buy livings in order to limit teaching in them is more Simoniacal than to purchase livings as property. Such untrue policy may seem shrewd, but it is really suicidal. I speak of it as a wrong theory for patronage, as subordinating the one proper motive (that of choosing the best man) to a secondary object (agreement with original trustees' opinions). This theory has been mainly, if not wholly, adopted by one school of thought, but it may be, and is, indeed, in process of being so adopted by others. I deprecate still more this counter-development. Such co-optation should be changed into election by those interested, with some official element joined. Good men, whether trustees, Bishops, or Chapters, may appoint excellent men; I am not criticizing results. But the theory limits the choice of men by other motives than that of looking for the best.'

One of the leading laymen recalls

'the remarkable achievement by the Bishop of his quiet acquisition for the See of Southwell of patronage in the City of Nottingham. Moderate Churchmen, who had seen with concern the bulk of the patronage in the city absorbed by party trustees, hailed this diplomatic success with profound satisfaction.'

Archbishop Magee, then Bishop of Peterborough, in the first year of Dr. Ridding's Episcopate, had advised him to 'beg, borrow, or steal livings in the towns. I began with three in Leicester, and have now, by exchange, fifteen out of seventeen.'

The Bishop of Southwell, by exchange and endowment, left

his successor patron of twelve Nottingham livings in the place of the four to which he had succeeded.

His view of his own duty as patron he stated in his second Charge of 1893:

'I am not sorry to have been asked about the principles of diocesan promotion. The one principle is fitness. Length of service may mean length of merit or the reverse. Incumbents' choice of curates depends very much on circumstances, and does not always prove fitness for livings. Seniority is the worst of all principles. Good work in the Diocese is the best claim for promotion in it, and yet work may be good without making a man fit for all posts; nor is parish work the only diocesan work, or the only test of fitness. A Bishop's appointments should, more than any patron's, show an example of selecting the best man he can find for each particular place, and of regarding the place as the chief interest to consider.'

'The Bishop's business capacity and unfailing common sense,' says the Bishop of Derby, 'combined with his experience of thirty years' administration at Oxford and Winchester, had qualified him, to a degree rare among Bishops, for his judicial and presidential functions. To his general knowledge of law and business he added, as years went on, a store of specialized knowledge which was of immense value to himself and to his Diocese.'

Although naturally sensitive and averse to strife, when occasion demanded, much as it troubled him, he never shrank from litigation. On more than one occasion he came to the rescue of Church property; and whether he was petitioning against a Bill in Parliament, or prosecuting under the Clergy Discipline Act, he thoroughly understood and appreciated the strength and weakness of his case. He would himself most carefully consider, weigh, and sift the evidence collected for him, reveal weak points that had escaped the notice of legal experts, and suggest lines of inquiry. The soundness of his judgment was confirmed by the fact that in every case in which he was engaged his action was fully justified by success. It is also worthy of note that he never engaged in litigation over ritual matters.

The Bishop, at his first Synod, stated to his clergy the lines on which he considered it would be his duty to act:

'The Clergy Discipline Act seems designed to be as difficult as possible to use. . . . I think it essential that a system should be guarded against possibilities of arbitrary individualism. This is what a jury might do. The cumbrous and incomplete machinery of the present Act might be amended if procedure were felt to pivot on a system that secured the confidence of the good clergy. As things are, the most practical course is that issue should in some way be raised in ordinary law courts. I myself believe in ordinary law courts. But the questions for clergy discipline are not ones which can in most cases be directly raised in ordinary law courts; and I do also believe that there is some truth in the view that in this matter the Church is like the legal, medical, and military professions, where it is ruled that issues, which would only be raised in a particular profession, will be most exactly judged by a court of the profession.

'I feel sure that an effective summary procedure would, by its existence, act much more as a preventive than as a penal system. Impunity weakens motive. The possibility of procedure would prevent the necessity. The present method prohibits procedure. Prosecutors will not come forward, even if informers do. Evidence may be hinted, but not guaranteed. A Bishop is expected to give colour to unsubstantiated rumours by making an inquiry in the air on no basis, and advertising for information. And this, not as a judge or governor charged with amending offences, but as a prosecutor. This is not a Bishop's office, nor does it suit the purpose. For myself, I shall not act upon rumours, except on the conditions which are recognized as reasonable by the Act and seem to me to be unquestionable—viz., that responsible persons challenge openly inquiry into the rumoured offences, and produce written statements of evidence to substantiate the charges, and written undertakings from the alleged witnesses to give their evidence. If scandals ever occur and seem disregarded by me, I desire that it may be understood that no such undertakings are forthcoming. Where no such responsible undertakings are forthcoming, I hold it reasonable to infer, either that the rumours are not regarded on the spot, or that there is, at any rate, no evidence to prove them.'

With all his capacity for business affairs, the Bishop's patience, if not inexhaustible, seemed to some laymen verging

on weakness when dealing with unreasonable and foolish people. He never forgot—he was, indeed, most sensitive on the point—that his position demanded the most perfect courtesy and consideration in the conduct of affairs. Rude letters which were sometimes addressed to him, and which from most laymen would have called forth a scathing rebuke, he never failed to treat with patient courtesy. The Rev. R. G. Plumptre, formerly his domestic Chaplain, says:

'It was with the clergy who were most inclined to "extremes," or who were unsatisfactory in conduct, with whom the Bishop took the greatest pains in his correspondence. If he had to forbid any practice of omission or adoption in worship, he never grudged a long correspondence if he could convince them of the reasonableness of his requests, and he took infinite trouble to spare their feelings. Probably he did not receive credit for this consideration.' 'Moral obliquity or unclerical conduct he could and did rebuke in no uncertain terms, but rudeness to himself he passed by almost unnoticed. To those who knew his ardent temperament, and who realized the quickness of his mind, the self-control he must have exercised, when dealing with wrong-headed and unreasonable people, was wonderful.'

He had his reward, sometimes after the fashion of the Bishop in *Les Misérables*, whose portrait hung in his mental gallery beside Chaucer's Parson. Two instances may be given, as those concerned are now dead:

'Once, when, after vain endeavours to win him peaceably to obedience, the Bishop had felt it his duty to enforce his rights against a recalcitrant and litigious clergyman, the action had resulted in the incumbent being brought to order and being condemned in costs. These he was quite unable to pay, and he appealed to the Bishop accordingly. The Bishop not only forwent any demand for them, but he paid his opponent's solicitor's bill, and sent the incumbent a cheque to enable him to take his sick wife away for change of air.'

In 1891, when the Bishop was seriously ill, he was much touched by a letter received from another clergyman, who had been a ceaseless trial to both his parish and Bishop:

'. . . Although my relations with the Bishop have, alas! not been of the happiest augury, yet I hope I may be allowed to express my very great regret at his serious illness. Even his enemies, if he have any, would seriously deplore any issue other than a speedy restoration to his wonted health. . . . I have thought much of him all this day, and his illness has given me sorrow.'

Dr. Ridding's ardent devotion to justice, truth, and liberty will be spoken of in Chapter XVII. It is enough here to mention the conviction which he inspired in every one with whom he had dealings of his absolute sincerity and desire to be just.

'He never mixed business and sentiment,' said Mr. Roby Thorpe; 'the reality of his religion we felt to be founded on real things, not on sentiment. He was as good as our men of business in finance, in business, in committees. He would refuse to allow anything not "a fair price" to be paid for church sites. The Church was to pay honourably, as men of business ought to do, for what she needed. He had no clerical view about the laity. We trusted him and believed in him.'

The formation of Opinion claimed a paramount place in Dr. Ridding's conception of his office and work as a Bishop. Only his own immediate circle knew the travail of soul with which he produced Visitation or Conference Charges. As a great teacher he felt the responsibility of his opportunities; as a great scholar he was satisfied with nothing short of the best. His fastidious, critical eye, his deliberate judgment, the scrupulous accuracy of his trained mind, made him verify each point to his full satisfaction before accepting the assertions of controversialists or statements of facts resting on vague premises. It was said of him that 'he tried to help his hearers to get at the truth of things, and proved most irritating to partisan minds who wished to be left undisturbed among their own theories and prejudices.'

With his clergy, from private interviews to set Charges, he followed a distinct principle or method. His aim was 'to stimulate, not to supersede.' Eager partisans and traditionalists would complain that his rule lacked rigour, but to the

end the Bishop remained unshaken in his principle that 'life is better than custom.' Not infrequently those who loved direction and the evasion of responsibility felt impatient with a Bishop who would enumerate for them the different factors of the situation, but who would reply to the request for direction: 'I am not going to make up your mind for you; that's your business. My business is to help you to see all the bearings of the question.'

Just as interviews were often used to stimulate the inquirer, so the Diocesan Conferences were meant to stimulate the Church in the Diocese. The subjects were selected by a Standing Orders Committee, but the Bishop made it his business to see that the real questions of the day or of the Diocese were placed before them for their choice. As soon as the subjects were selected, he would take great trouble to secure adequate speakers, often inviting experts from outside, and would himself write the invitations to the laymen to be asked.

The business of the Conference was to diffuse ideas which would 'create new channels of the life which makes the Church, and in which the true power of the Church lies,' and his own contribution was a carefully thought out address upon the questions of the hour. He sincerely deprecated merely abstract discussions; the ultimate object was better devised work, not talk; and he thought those mistaken who depreciated the value of Conferences 'because they had no legislative coercion to carry into law resolutions they might pass. The true instrument of the Church was co-operation, and the true force to produce it was moral suasion, persuasion, getting people to take an interest in things. Their ideas,' he said, 'start lines of action'; and he referred to the reports of diocesan societies presented at the opening of the session as evidence of the practical work the Conference had done. All these reports represented work started through the instrumentality of the Conference.

Beneath the talk of the Conference lay the purpose of stimulating in practical ways the Church life of the Diocese. The crowded popular mass meeting, which for many years

it was customary to hold on the evening of the first day, was designed to spread its influence more widely.

The same method can be traced in the Bishop's Charges. In his primary Charge he told his hearers that the main object of a Visitation is supplied by the Diocesan Conference. Church legislation was the question of the hour.

'We ought to have a mind about Church Bills,' he said; 'and even if we are prepared to trust others, those in charge of legislation have a claim to be informed about clergy opinion upon Church matters. . . . It is upon points where balances of pros and cons have to be made that those interested are required to make an effort to choose.'

His Charges grew rather than were made. They were largely the outcome of subjects pressed upon his attention during the intervening years, and were treated in that fearless judicial spirit which was his nature. Thus, his second Charge was chiefly considerations upon questions addressed to him about the Holy Communion. The continual thought upon, and examination of, the different questions gave these set utterances a singular value. They are a mine of wise and learned utterances upon Church doctrine and history. Dr. Jayne, Bishop of Chester, spoke of them as very helpful and interesting to himself, and added that 'the flavour of their somewhat peculiar style adds to their stimulating effect. It tends to compel attention, and makes one sip slowly.'

But the style, difficult as it often was, at times resolved itself into singularly clear and terse expression. It would be difficult, for instance, to surpass for brevity and point his presentation of the evidence for the Resurrection in his last undelivered Charge.*

At times the Bishop contributed letters to the newspapers on controversial subjects, to the disapproval of some of his greatest friends in the Diocese. He never resented criticism, and, when opportunity served, would reply with equal frankness. He said:

'Pulpits admit no answer except from another pulpit or the press. Party meetings are not places of instruction. The

* See p. 346; also *Church and Commonwealth*, pp. 319, 320.

reserve of Convocations and conclaves does not satisfy. What the people ought to know must be addressed to them where they can be addressed. Publicity is the remedy against perversions; but it is more: it is the only direct explanation of what the body of the Church claims to have explained, and often feels confused by ambiguities requiring cross-examination. . . . Publicity is honour, not degradation, to great subjects. . . . The people claim to know, and popular half-information is what needs instruction most, both from its influence and from its impressionableness. On whatever side it is enlisted, it must hear the other side through channels of unbiassed neutrality.'

In 1898 he said:

'Truth is spread by open discussion; only teaching which will not bear that open discussion gains by secret dissemination. Religious views brooded over without discussion may still even breed crazes out of mistaken presuppositions.'

The Bishop possessed in an extraordinarily high degree the rare power of seeing all sides of a question, which he would present to his hearers in language often delightfully pointed and racy. His audience used to watch for the *Riddingesque* wise, shrewd sayings with keen enjoyment. Some may be here given:

'In a position said to involve a choice between two evils, I hold that men should choose neither.'

'Isolation is not confined to insularity, and uniformity is a small element in settling what is best.'

'Impatience yearns for some infallibility till it learns to doubt whether infallibility makes for truth.'

'Reunion which entails disruption of ourselves would be no reunion.'

'*On Reunion with Rome.*—Many would desire the communion which once existed; very few would accept the obedience which never existed.'

'You may shoot water straight in artificial pipes, but rivers march in eddies. Do not be afraid of backward eddies. The great stream marches on. Half-truths complete each other.'

'Reaction is a potent instrument of progress. "*Il faut reculer pour mieux sauter*," as Swiss guides say. It is on this principle always that the spiral of progress advances at home and abroad, in Church and State.'

'The old Roman who built his house for every one to see into, knew public life. The Church and her individual clergy gain by the full light upon them, if the light cast be not unfriendly or coloured.'

'Orators are carried away to say more than they mean or do, and the pretty bubbles which they blow in the air may set admirers to think of catching them as substantial, and yet be only bubbles.'

'Zeal is generally tempered only too soon by discretion. Let us enjoy plenty of heat. It is cold that kills when men's hearts wax cold from loss of faith or loss of truth, or loss still more of holiness.'

'Christ's commands are Christian principles, and should make State laws as well as Church, and are not to be called Church laws.'

'Church law has had its day, and a very good day. I trust the Church will always do its part, and a good part, in law-making, only not the same part.'

'Few people wish to go back to 1800 as a model for eternity, but Church liberty requires effective control as well as loyal discretion, and perhaps, most of all, pastoral considerateness. And times will come when the happiness of the Church requires a sense of law to keep liberty tolerable.'

'It would show no goodness in laws of State or Church that they should be unchanged with changes of time. Primal principles abide.'

'I believe any great movement which prevails widely is sure to have reason.'

'In England infallibility resides in the judges, whose occasional mistakes may make law no less than their general wisdom.'

'Government in England says of all existing customs in every department, if people feel any grievance they will make a disturbance; if they want a law changed they will break it.'

'The world is generally reasonable, State and Church alike; but very human, Church and State alike.'

'Do I imply that honesty is not the best policy, that character does not help men to get on? Far from it. But honesty, if only policy, is not honesty; and character, studied as an instrument of getting on, is not character.'

'It is not doubt, but will, which honest conscience feels its difficulty. The real personal battle of life is with self.'

'A National Church and an Episcopal Church are institutions under perpetual visitation, not by Bishops, but by the body of Christians which is the Church.'

'The Kingdom makes the body's life. The Church in the body is the spiritual conscience, influencing the kingdom of the world to become the kingdom of the Lord and of His Christ.'

January 1, 1901: *On the Nineteenth Century.*—'The nineteenth century, so marked by advances on the chief lines of human interest. Size is the common character. *Omnia magna.* Is it expansion or inflation? England's nineteenth century has been growth of self-controlled liberty. This postulates time to perfect, and capacity to be inspired, no less than to inspire. Knowledge, intelligence, and character form the capacity, but the greatest of these is character.'

'*January* 1, 1900: *England, a Nation without a Memory.*—We are slow—we always have been—in our history to imagine, or believe, or realize beforehand. Our history is a record of the cost of this characteristic, of results brought to imperfect success by dogged persistence through protracted years and multiplied expenditure, all due to that petty system of provision-by-driblets which every great man of business would condemn in his own affairs.'

'The necessity of prevailing by patience in meeting the actual facts of other people's minds, and learning the inlets to them, tasks eager convinced leaders very severely when they are tempted to wish that all stupid people had only one neck, and to forget what solid material leaders have in that stubbornness.'

'Coercion in Church matters is as disastrous as war in State matters.'

'Exaggeration is the foreshortening necessary to present the true appearance of things to men who are themselves in false positions. The common sense of men will reduce truths to proportion when accepted; they are accepted often through exaggeration.'

'With fullest respect for the sacred office, and unlimited desire for the spiritual authority, which is spiritual, and not ecclesiastical. . . . the Church of England will not return now to the independent dominance of ecclesiasticism. I trust the clergy will not wish it. It is the one bar to their full natural lead in Church matters now, that there was a time long ago, but not forgotten, when they were separate and dominant, as for three centuries they have not been. . . . History must be remembered, because history is remembered. If in any evil days sour grapes of our ancestors are destined to set on edge the teeth of their children, we need not start the ache by too near dallying with the aroma.'

'Most of the departments of national life, which at first were directed by the clergy as the learned of the land, have now reasonably passed into the hands of the lay body of the Nation, who are the more learned in them now. Law, police, judicial and legislative authority, social relations, property rights, and, in short, all secular order and business, have passed to them; and in the border department of education, charity, marriage, religious toleration or equality, they have the settlement. . . . Shrunk as the clergyman's sphere of direction is from early times, still no system equals the parochial in providing coadjutors to the civil rulers in all departments of social life. . . . It would be very hard to supply the place of the parochial system in its constituted uses to the country.'

Social Service.—'I go a long way with laymen who would like clergy to throw themselves into the questions of the time which affect their people and which they might influence. Energy thrown into medievalism is lost to present interests and sympathies. It is a great loss to the Church when clergy think more of what will benefit the Church than how the Church can benefit the people. Clergy grappling with social problems of common needs and difficulties, able to advise on shifting relations among their people, felt to be men of their time—looking forward to realities, not backward to shadows—seem to me the truer English parsons.'

'I know very well the difficulties which require in political parsons the most complete combination of wisdom and innocence.'

'Homes of happiness may stream out pleasure for times of recreation to the weary and solitary who have not their home family circles. Development of happy recreations is the truest Church work, where time and thought may profit most by bringing spirit into contact with spirit most infectiously. The broad path of social improvement is not fenced by polemic barriers.'

CHAPTER XIII

THE BISHOP AND HIS FLOCK

THE account given in the previous chapters of the unification and development of the Diocese points to certain sources of strength which sustained these activities. They sprang from the loyal co-operation and mutual support existing between the Bishop and his people—clerical and lay.

His clergy did not immediately understand him. His reserve, the reticence of his expression on spiritual emotions, his style of oratory, his limited experience of parochial work, and his laymanship (in contradistinction to clericalism), at first raised doubts; but these were all swept away before his unsparing work, sympathy, justice, and largeness, and gave place to absolute confidence and love. Also, as one of his oldest friends, Canon Bernard, said:

'There was an academical flavour about his way of looking at things, delightful to the scholar, but not delightful to the ordinary clergyman of to-day. And a man so unconventional and remote from party points of view was somewhat of a puzzle.'

'He required knowing, was the testimony of one of his diocesan clergy, and the more we knew him, the more we found there was to know: his mental power, his unaffected piety, his unsparing industry, and his boundless generosity.'

That the Bishop was conscious of being on probation, at first, is shown in a letter of congratulation to one of his five missionary episcopal sons, J. W. Williams, on his consecration as Bishop of S. John's, Kaffraria, in which he compares Dr. Williams's 'help and satisfaction' in the knowledge that

all his South African clergy were unanimous in their choice of him with the home method:

'It is so funnily different from my own case, where I knew nobody and nobody knew me, and it was a long process of mutual inspection before we were fully acquainted, as we happily are now.'

The gradual impression made by Dr. Ridding has been thus described:

'His marked originality of character was free from any tinge of self-consciousness or affectation of pose. He was perfectly natural, and this was perhaps the impression which he oftenest made on those who saw him for the first time. A closer acquaintance showed that here was a man to respect, perhaps to fear; but as mere acquaintance ripened into knowledge, so respect passed into something far warmer and deeper. . . . His personality retained its singular charm, only deepened and mellowed by time, through the long years of busy public service.'

Canon Bernard spoke of him

'as an able and wise Bishop when he first came to Southwell, but "the best" was "yet to be." It was in the later years of his Episcopate that the full power of his ministry in the Gospel was developed.'

The strong and ever-deepening friendship with the diocesan 'servants-of-all-work,' his Rural Deans, Canons, Archdeacons, and Suffragan Bishop, and their complete harmony in co-operation, were sources of unfailing happiness to the Bishop, to which he never failed to allude in his Visitation Charges.

The Chapter gave yeoman service as organizers or secretaries of Religious Education, Lay-Readers, Parochial Missions, the Diocesan Council, Conference and Magazine, and various committees and funds. The Bishop's examining Chaplains, Canon Driver, Canon Sing, Dr. Headlam, Canon Parry, the Rev. Forbes Robinson, and the Rev. E. J. Palmer, and his private Chaplains, the Rev. Selwyn Freer, the Rev. R. G. Plumptre, and Rev. A. N. Bax, were all bound with deep attachment to him, and served him devotedly.

The Bishop of Derby, his 'dear brother,' thus speaks of Dr. Ridding's relations with his clergy:

'If I were asked to say what was the feeling of the clergy of the Diocese towards their Bishop, I do not think I could give a better answer than by quoting some words spoken to me by Archdeacon Maltby not many months before his own death: "When he first came as Bishop, I thought what a hard man he was; now I know that there is not a more tender heart in the world." Dr. Ridding came with a great reputation as a Head Master, and Head Masters are presumably stern and despotic. But, as a matter of fact, "despotic" was a title never appropriate to him. He knew how to rule—that is to say, how to determine the lines on which things were to be done—but he always liked the greatest freedom given to those who had to carry them out. Stern he could be at times—very stern. An offending clergyman may well have quailed after half an hour's interview. The Bishop would have made a great lawyer: he got up all the details of the case, he had his points ready, he was an excellent cross-examiner, and, when all the facts were brought to light, he could sum up in words not likely to be forgotten. But to anyone who came to him in real trouble, no one could be more gentle. Others will speak of the Bishop's dealing with candidates for Ordination, but I record the following as showing his tenderness. A candidate had failed in his examination, and had been sent into the Bishop's study to be told his fate. After he had left, I went into the study and found the Bishop walking up and down, evidently much moved. "I have just had," he said, "one of the worst half-hours I have ever had in my life. The poor fellow besought me to let him through; he said he had spent every penny he had saved for his training, and had nowhere to turn to. Of course, I could not pass him, and then he collapsed completely." I know the Bishop supplied him with money at the time, and I believe he assisted him afterwards; but no one will ever know how ready he was to give, if he felt the case a hard one.

'His clergy always knew that they had their Bishop at their back to support them in an emergency. "Of course, I don't mean to see a clergyman unfairly treated," I have heard him say more than once. To prevent such treatment he would spend time and money freely. His heart went out specially to the difficulties of the clergy working in the great colliery districts; he never forgot the impression made upon him by his first visit to the Erewash Valley, and often alluded

to it. He was glad that a valley, which had once been on the fringe of two great dioceses, should become the centre of his own.

'The Bishop's individuality showed itself in his letters. He liked to write to his clergy just as he would have talked to them. There must be, I fancy, many of his letters treasured up, not only full of advice on the special subjects brought before him, but branching out into many other matters, and sparkling with fun and humour, with a Latin or Greek quotation here and there, flowing out quite naturally as from a full spring.

'Of course, in all his dealings, both with clergy and laity, he was always having to make decisions, often decisions of importance, and to be made at very short notice. I always wondered at his quickness in deciding: he could look all round a thing more quickly than any man I ever knew. I do not say that he was never wrong, but nine times out of ten he was right. He was used to responsibility, and liked it; but he liked other people to have minds of their own also. Yet I remember his telling me that he felt the strain of the responsibility of a Bishop less than that of a Head Master. "The clergy are men with their characters already formed, and I have to deal with them as such; but the boys' characters were in process of formation—the task of dealing with them was greater."

'Not many months before the Bishop's death we were talking about his coming resignation, and I asked him how he considered the condition of the Diocese, especially as regarded the clergy, compared with its condition at the outset twenty years before. His face lit up as he answered: "Immeasurably better—better all round." I am always thankful that he was able to recognize this, and to know, as his clergy knew, that his episcopate had not been in vain.'

Canon Massey contributes the following reminiscences:

'My first recollection of Dr. Ridding goes back to days at Exeter College, Oxford, where I matriculated in 1862, and where he was at that time a Tutor; we used to consider it as a mark of recognized intellectual power when anyone was admitted to "Ridding's Lectures." I may notice in this connexion that when he first became Bishop of Southwell, twenty years afterwards, one of the first things that struck me about him was the kindness and accuracy with which he spoke, in conversation with myself, of numbers of those who

had passed through the College during his residence as Tutor; and, seeing that that College had then the largest number of undergraduates, it showed he must have noticed and remembered with interest far more widely than any of us suspected at the time.

'After he left Oxford I did not see him again until he became the first Bishop of Southwell. On looking back upon the twenty years of his episcopate, I may repeat what I have said again and again: that I cannot recall a single instance of his having to *un*say any of his public utterances. His expressed opinions were convictions which might not please every one, but to which he adhered.

'As one of his clergy and Rural Deans, I had the frequent privilege of meeting him both on parochial and diocesan matters. When he first visited my own parish I was—remembering old days—somewhat afraid of what his criticisms might be, and though I sometimes thought him a little hard in his dicta, I always felt that he was right. What struck me in his visits to parishes was the acuteness with which he grasped the varied situation and difficulties of each place, never asking an unnecessary question, and yet always asking enough to make himself thoroughly cognizant of the subject of his inquiry. In his preaching he seemed to many people difficult to follow, and to require more strained attention than is ordinarily given. For myself, I used to delight in listening for and noting down those short, sharp, epigrammatic sentences with which his addresses so frequently sparkled.

'When my dear father died, he heard that I was without assistance in the church on the Sunday, and most kindly came over and insisted on helping me himself, and there is one, at any rate, who will never forget the sermon on "Sympathy" which he preached on that occasion. In this connexion, I may mention that it was once my privilege to be at Thurgarton for an Ordination. On my arrival, I went at once to the Chapel, where the Bishop was giving an address to the candidates, and I have no hesitation in saying that that address was the finest "Instruction" I ever listened to, and not the less so that it was given in such absolutely simple language, every word of which went home.

'In all matters of administration, whether parochial or diocesan, his impassive, judicial manner gave the impression of sternness and lack of sympathy, a feeling which was at once dispelled by the geniality of more private intercourse.

'His great requirement from his clergy was "work," and

where this was conscientiously done, he would "stand by" them in any difficulty that might arise, through evil report and good report, in a way which endeared him even to those who perhaps privately were experiencing his severe admonition.

'In recalling his Confirmation addresses, I used to think that they were often "above the heads" of many of the candidates, but those with whom I had personally to do were entirely drawn from the mining classes, and were unable to give any sustained attention. The "use of grace" rather than the "means of grace" seemed to be chiefly in his mind, and such expressions as "the cowardice of a lie," "the meanness of a dishonourable action," "theft is the action of a sneak," "the unending conflict with self," and many similar ones that I can call to mind, indicate the lessons of manliness in the Christian character which he sought to inculcate. They will come back to the mind in after-years.

'The first time Bishop Ridding came to South Normanton for a Confirmation he somehow omitted to get out of the train at our station (Alfreton), and went on to Pye Bridge, which was then probably the most dismal station in England to stay at. He had to wait there for nearly two hours for a return train. When he arrived (happily in ample time for the service), I could not refrain from asking him how he had passed the time at Pye Bridge, where there was no waiting-room or convenience of any kind. His reply was: "I went out into the road and found some collier lads playing marbles, and spent a very pleasant hour in trying to show them how to play fair and without losing their temper."

'In the meetings of the Cathedral Chapter, apart from any business that might arise, he would generally introduce some matter on which he asked the opinion and advice of those present, saying that the Honorary Canons were his natural advisers in any diocesan difficulty, and at the same time he would invite the members to bring forward any points on which they themselves needed help. In this way he sought to interest those present and to utilize their gathering. But it was at the meetings of his Society of Mission Clergy that he would unfold his deep feelings on spiritual things in words which often surprised and can never be forgotten.

'These lines can give but a very feeble impression of the feelings of his clergy towards their late Bishop; but to put into words any estimate of character is not easy for one who had so deep a reverence and affection as had the present writer for the first Bishop of Southwell.'

One of the Bishop's examining chaplains remarks: 'He was always surprising us by completely new ideas and unexpected ways of looking at things.' His humour and quick comprehension of character interlarded many of his interviews with 'fearful joys.'

To a missioner recommending a certain course as best in the long-run, the Bishop remarked: 'I want to find out *the long-run*, what it is to be best *in the long-run*. I know what it is to be left *in the lurch*.'

To a vicar who applied to him for his photograph to be used for a gurgoyle in the restoration of his church, saying, 'We shall be so glad for your photograph for this purpose, though we fear it will suffer at the hands of the carver,' the Bishop replied: 'Would not the patron's be more appropriate for that purpose?'

To a serious-minded clergyman who felt it his painful duty to report to the Bishop about a newly appointed clerical official, satisfactory in all other ways except the unpardonable sin of being addicted to smoking—'During service? How dreadful!' was the Bishop's reply, to the collapse of the critic.

To a strenuous young curate who told him that he felt he owed a great deal to having served under two strong vicars —'Did you say "under" or "over" them?' the Bishop asked.

But his fun was never caustic. As Canon Talbot said: 'He was so great and strong and so loving and tender.' His learned clergy looked upon him as a giant among the Bishops. 'There was not and is not now a man on the Bench to touch him,' wrote one of them. 'We shall miss him more and more. I believe we have very troublous times before us, and the Church will need very wise and strong leaders,' said the Rev. A. C. Beckton.

The parochial clergy were touched by his appreciation of their work, 'his devotion to duty and unbounded liberality,' and the lavish promptness with which he would give the needful impetus of a large subscription to start some urgent development of Church work. His talks with them in their

studies ranged over refreshingly wide fields. The Rev. G. W. Ward remembers how, in a visit paid by the Bishop in 1893,

'we spoke of the necessity of thought in sermons, of the genuineness of the religion of many who never come to Holy Communion, of the rarity and priceless value of justice in all human relationships, of our admiration for Whately and Thirlwall. We discussed history, poetry, Socialism, the place of birds in a garden, and Archbishop Benson's *Cyprian*, which he casually mentioned that he had read from cover to cover at a sitting.'

The Bishop welcomed people who expressed their real views without reservation, and showed his appreciation of such reality by meeting them with equal frankness on their own ground. In such talks, at Thurgarton or on his visits to them, the clergy noted one result of his extraordinary attention to detail—*i.e.*, how carefully the Bishop's memory was stored with knowledge of their work, and how full of fatherly appreciation he was for them.

The depth of his sympathy with his clergy in sickness and sorrow was most real, and was pathetically shown by his wanderings during his last illness. Their widows knew much of 'his great kindness, and how full of fatherly care he was for his clergy and for them.' Mrs. Dudley wrote after his death: 'His last letter was such a comfort to my dear husband, and was by his bedside until he was taken away from us.'

The following extracts from a letter to one of his young clergy, the Rev. R. Currey, shows how this fatherly care broke down his barrier of reserve:

April 20, 1900.

MY DEAR CURREY,

I am deeply touched by your filial readiness to go where you are sent, and it goes to my heart to move you from your poor people. . . . Your pastoral care for them has been in my mind as infinitely of more account than the more secular business of organization which has oppressed you. . . . I accept your sacrifice as I feel it is, assured that the beautiful spirit which breathes in your willing readiness will have its blessing and happiness. You are a very dear son, and I hope you will think of me as

Your loving father in Christ,

GEORGE SOUTHWELL.

An Old Wykehamist curate writes:

'. . . In his speeches and sermons I never failed to be struck by his great sincerity and love of truth, and by the great grip he had on the hidden things of the heart. Some of his sentences were like brilliant comets sending out a burst of light which flooded the recesses of our nature, and showed to us things which before had been there, but had lain hid in darkness.'

Many of his clergy write of special traits which made him to them

'a loved and greatly honoured personality. His kind, dear face, his overflowing life and fun, his genial, bracing, and strengthening presence, and high and beautiful simplicity of character manifest to all. . . . The fatherliness which gathered round him, as is given to few to do, such an amount of real and genuine attachment. . . . The generous and brave way in which he gave his advice.'

'To many of us,' says Canon Madan, 'his words and personality have added a charm to life, and made us proud of being in the diocese over which he ruled.'

'It was,' the Rev. W. H. Draper writes, 'a real pain to me to part from the Bishop when I left the diocese in 1889. He had drawn me with "the cords of a man" right into his heart by his own sympathy to me in sorrow, and he never left off being kind, and I never left off loving him, and never can. No one has ever quite seemed to me to be so sincere, and to have so much heart and soul and mind to be sincere with.'

Unlike some hosts, he thoroughly enjoyed the duty of hospitality, and welcomed to Thurgarton continual relays of diocesan visitors. The gatherings there for conference, meeting, committee, and the great annual garden-parties were a source of mutual pleasure, and many look back with happy memories to those past days.

One friend alone did not appreciate them. On committee days, 'Dommy,' the Bishop's Aberdeen terrier, would sit dejectedly beside his felt hat in the deserted study, waiting for the crowd in the library to disperse, and for a summons of, 'Dommy, my hat!' which would bring a scuffling, hairy whirlwind entangled with a dishevelled hat to the Bishop's feet in the adjoining room. When the guests staying in

the house would sally out with the Bishop to pace the garden in talk before tea, the Bishop was generally shadowed by two pet chaffinches, who hovered about him in well-founded belief that his pockets contained a never-failing mine of bread-crumbs. However long the day, with its strain of chairmanship and discussion of questions of diocesan or other urgency, the Bishop's genial instincts placed him always at his guests' service for talks and consultations till the end of the evening. It closed with Prayers in the Augustinian Priory Chapel, mysterious with its shadowed spaces between the great pillars. More than one of his guests spoke of these visits thus: 'He seemed so perfectly happy; we took away an impression of the ideal life with us.'

The annual Conference of the Diocesan Missioners was regarded by its members, says Canon Keymer, as 'the most perfect in the year. We felt that we *saw* the Bishop more perfectly than on any other occasion.'

The annual Conferences of Archdeacons and Rural Deans, of the Standing Orders Committee, and the quadrennial gathering of the clergy ordained by him, may all be mentioned as times when his force as leader and charm as host were felt enthusiastically by his guests. 'We worshipped him,' said one of his young clergy.

Canon Gem's impression of the Bishop's addresses given at a Quiet Day for the clergy of Nottingham and Gedling Rural Deaneries at Thurgarton on June 5, 1902, is as follows:

'To be present at one of those Quiet Days conducted by Dr. Ridding, and which were held far too seldom, was to have impressed upon the mind more forcibly than ever the intense spirituality of the man, which was often, through an extreme reserve and shyness of manner, concealed. On these occasions the soul of the man was laid bare, and the motive-power of that ceaseless life of activity and self-forgetfulness was made manifest. It was my privilege to be present at one of the quiet days when he gathered around him at Thurgarton the clergy of Nottingham. He was then, indeed, a Father in God. He taught them his own life's experience. It seemed like the soul communing aloud; thought so unlike any other

mind, and expressed in language so essentially his own; the heart yearning to lay down principles rather than details for the guidance of lives engaged in watching for the souls of men. I do not attempt to give a summary of the actual addresses, but rather the impressions left on my mind from his teaching.

'1. To accomplish work for God, to win souls, whether by personal contact with men or by teaching from the pulpit or in the class, we must see to it that we live the Christ-life. To be was better than to do. To this end the Bishop's teaching so insisted on the work of introspection, the knowledge of one's own heart, the necessity of the careful tracing of failures to their very source, which alone could produce that watchfulness over the soul's life, and without which all growth was impossible. That this was the habit of his own life, that he practised what he taught, is evident to all who thoughtfully studied the *Litany of Remembrance* which he compiled for use on these occasions. What an insight into the temptations of the ministerial life is here set forth! What a unique contribution for the help of all engaged in the ministry!

'2. The need for remembering that all men are not endowed with the same gifts; that each possesses an individuality of his own, which God needs and the Church needs and demands should be developed for the good of the whole body; that we must guard against becoming cramped under the influence of party systems and ecclesiastical patterns, consequently the individuality lost. The man must not be lost in the cleric, but his natural gifts sanctified by the Spirit of God and for the good of the Church.

'3. The value and success of all work depends upon the motive. The sense of responsibility to the Father—this the supreme idea of Christ's life. It pervaded all His thoughts and stimulated every effort. Consciousness of union with God, as against individualism, was the strength of all work and the secret of success.

'Thus would I sum up the impression left upon my mind at the close of that day. I had larger views of the work of the Ministry, gathered from the teaching of one who had himself learnt them in the School of Christ, and out of the fullness of his ripe experience and from a heart yearning to stir his younger brethren to a deep sense of the responsibility of their work. Never did the earnestness and spiritual power of the Bishop strike me so forcibly. It was the earnestness of one who might have thought that he was addressing his clergy for the last time.'

Of his Ordinations and view of the conditions of clerical service, the Bishop's last Chaplain, the Rev. A. N. Bax, writes:

'When he first came to the Diocese, the Bishop complained that he found his clergy driven apparently to accept curates of a scarcely adequate standard, and he set himself to raise it. Good men, he felt, require "good conditions of service both spiritual and material, but chiefly spiritual"; and he reminded the elder generation of incumbents "that each rising generation shifts its special aspect of doctrines . . . as minds are directed specially now to one point and now to another," and warned them that "it is wiser to trust earnest ability than to seek inferior identity." His own principle was that "the best men require freedom," nor did he shrink from applying his principles, as the manner of some is. His judgments upon clerical "lawlessness" were modified by three considerations: (1) Lawlessness is in some instances uncertainty or absence of law. (2) It is almost mockery to tell people to get the law changed in the divided state of opinion and in the indolent immobility of legislature. (3) That novelty has been introduced by men who claim consideration for their ideas . . . by their knowledge and feeling that the novelty would be helpful spiritually.

'"The Church of England," he told his young men, "is *via media* between two extremes. It regards system, but regards it for its purpose of life." In the calm, spiritual atmosphere of Ember times at Thurgarton, he strove to deepen and intensify that life which shows itself in patience, holiness, and faithfulness. More than once he spoke to his Ordinands in the Priory Chapel on the words, "*I came that they may have life.*" "The great Life, if it possess you, will be in all parts of you, and your life—mind, feeling, act—will be made Christian thought, motive, and life as your own real self." His advice was entirely wholesome and practical. "Meekness," he would say, "is strength controlled by temper." "Ἐπιείκεια is the fair allowance made by sympathy with cases."

'It is fanatical, he would warn them, to despise methods of influence. "Spiritual humility uses them. The best pains to learn before teaching, to think before preaching, to plan before meetings, to consider before visiting, is spiritual as well as natural, and natural methods will bear results here as in secular machinery. Don't test the Lord's power by being bad instruments." He laid great stress on *DO*.

'"Your instrument," he would say, "is activity"; and again:

"Reward for service is more service and still more service; and reward for trust is more trust and still more trust."—He had no mercy on clergy failings and foibles, which destroy influence—our discontents, conceits, assumptions, worldliness, incompatibilities, and laziness. From time to time he would gather round him the clergy whom he had ordained for a day of conference, counsel, and renewed intercourse at Thurgarton. These days, though they were in the best sense devotional days, had none of the chill of the ordinary Quiet Days. He knew that many need thawing rather than freezing, and that intercourse under the inspiration of a great common purpose is very generally the help that isolated workers most need. For the first of these occasions, in 1887, he wrote *The Litany of Remembrance* (in Appendix II.), which has been recommended by the present Archbishop of Canterbury to all clergy as "marked by the penetrating directness of thought and determined fairness of mind of a man who was able in a remarkable degree to combine those gifts with a quiet and simple devoutness of spirit." As we slowly repeated its suffrages, vague prayers and aspirations became articulate, for it taught us to know ourselves and our failings under its searching examination. No wonder the feeling for the Bishop among those who had ears to hear ran so deep. His help made many of us better men.'

Canon Bernard says that the Bishop sent out his Ordinands

'with an impress of his own sense of solemn responsibility. "*Thou God seest me*" was the thought which they took away with them from him.'

In a Quiet Day address, speaking of those four words, the Bishop said:

'If we did all mean that really, not sin only or doubt or division would be stayed, but fear and trouble and distress would vanish. Exercised, trained, formed we should be by trials, sorrows, failures, weakness, even so are we told to expect to be perfected in Christ Jesus. But we should see God in all things, as we preached. The darkest habitations would be illumined, as old painters imagined the ox's crib at the Saviour's birth. The dark and stormy wintry street, the fœtid school, the pestilent sick chamber, would be filled with a Presence that makes faith unconscious of aught but His service and His children. The strife of tongues, the perversity of opposition, the unalterable laws of the world, would be no fiery trial where faith saw One like unto the Son of God.'

On alternate years the Bishop held his Ordinations in his Cathedral and in other churches in the Diocese, believing that it was very desirable for the people to see an Ordination. During his Episcopate Ordinations were held in twenty-six different parish churches, besides the Cathedral. In this way every leading town and several villages were visited.

In the Bishop's dealings with controversial clergy, his reasonableness and sense of humour often won crotchety characters to acquiesce in his wishes. One such old gentleman called on the Bishop while he was arranging his papers and books on first settling into Thurgarton. 'It is best to explain,' he said to his new Diocesan, 'that some are born to be rulers and some to be ruled. I am one of the rulers.' The Bishop, with a twinkle, accepted the pronouncement.

Another, an extreme Protestant, on the occasion of his church being reopened after restoration, informed the Bishop that he and his brother clergy felt that they could not conscientiously 'process.' The Bishop suggested that the object of a procession was to get people in an orderly way into their seats, adding: 'I don't want anyone to think that I should consider it a personal matter. I shall quite understand. Let each do what he feels best.' To the amazement and delight of the congregation, all the clergy present walked in surpliced procession before the Bishop.

He was perpetually furnishing practical illustrations of his saying: 'Influence is happier than Authority.'

When parish troubles came from tactlessness or misunderstandings, the Bishop's visits to the parishes and talks with the disputants, and his courtesy and patience, always won them to a truce—sometimes to a permanent peace. Certain remote parishes were aprick for quarrels, while some well-meaning, dense clergymen had a fatal gift of miscomprehension. They were of the kind described by a Derbyshire churchwarden 'as a quiet sort of gentleman, just like skimmed milk—very pure, very clean, and very thin.'

The Bishop's advice on parish squabbles was:

'Expect only what is reasonable on both sides by the standard of yourself, and not of angels, and you will go on

well enough together to have some chance of progress towards ideal.'

From Ritual disputes the Diocese was happily very free. No prosecution took place during the Bishop's Episcopate.

His Charges show how he tried to impress his clergy with his own deep loyalty to the Church, and belief in her value to the nation. After speaking of the Lincoln trial in 1892, he said:

'Loyalty to the Church of England as her ministers, and human sympathy with English people as brothers, are the two things needful in clergy for trust and regard. To believe in the Church of England and in the English people is an English clergyman's earthly wisdom and strength. No other Church combines the excellences of the Church of England for the free, sober, thoughtful, independent, God-fearing people of England, whose religious reverence has been formed on the Bible and by the Sunday. Other nations may have formed theirs on other bases. That does not so much concern us. *Spartam nactus es, hanc orna.* English people are our people. It is for them English clergy have to live, and think, and work, and pray. . . . The Prayer Book is the rule which the clergy have promised to follow, and whatever can be shown to be ordered in, it will be accepted by the people. It is a noble inheritance with which the clergy and the people will be wise to be content, and to unite in developing the robust Churchmanship contained in its principles. There is nothing in which suitableness for the actual place and people is more essentially the chief consideration than in the conduct of services. The theory of trusting the settlement to one responsible clergy-judgment rests on the hope that no men will have the power of judgment in their hands who empty churches to insist on their own ideas—who *Solitudinem faciunt, pacem appellant.* Emptiness created by zeal without knowledge may justify itself against emptiness created by neglect without knowledge. But the emulation is between deadness and alienation, and the latter may waken the more keen and lasting opposition by disquieting earnest people who have opinions.'

In 1899 he said:

'Fifty years of Prayer-Book revival made our churches and services gradually through the land the fittest in the

world. Fifty years of Prayer-Book unity will make our Church the strongest.'

Concerning doctrinal and ritual questions, in his Visitation Charges, addresses to his Diocesan Conference, and letters to the *Times* in 1898 on *The Veneration of the Cross* and on *Confession*, and, in 1903, on *The Ornaments Rubric*, the Bishop laboured to expose historical misstatements and confusion of idea; 'to correct any tendencies to narrowness, to discover the agreement between much that seemed divergent, and the spiritual reality underlying apparently dead formulæ.'

The principal points which he elucidated were those raised in the Lincoln Trial, Archbishop Temple's Hearing, and the Bull *Apostolicæ Curæ;* also the Continuity and Position of the Church of England, Church law, Confession, the Sacraments, the Doctrine of Grace, unrecognized Services and Ceremonial, Prayers for the Dead, Fasting Communion, Noncommunicating Attendance, and Prosecution for Ritual.* On the latter he said that he considered 'the Bishop's *Veto* to be the best practical form of restraint upon unreasonable agitation that has emerged yet from the multitude of counsellors.'

Of practices of doubtful legality he said:

'The arena for their discussion may have to be the Law Courts, as alone competent to decide. Law Courts are the constituted machinery for suppression or maintenance after discussion. . . . Law Courts are the protection, not the oppression, of clergy. The one care of the Legislature has been to reduce any autocratic judgment of Bishops to the impotence which it has reached. Ecclesiastics may prefer to be burnt, if only by a Bishop. But Bishops may rejoice, as they bid their clergy to rejoice, in holding an office not of coercive control, but of fatherly influence, in which discussion is directed not to penal, but mental, conviction.'

This influence the Bishop rarely failed to exercise. His justice, impartiality, and trust in the loyalty of his clergy gave weight to his persuasion with all but one or two extremists on either side.

* See Bibliography, p. 358.

In 1890 the Bishop received a challenge in the form of a respectful protest from ten leading laymen of the Diocese against some practices followed at the Dedication service of the church at Clumber. This he answered in a pamphlet called '*Is Ceremonial Romish?*'* He pointed out 'that beauty and richness of service should not be held to be a monopoly of Rome; that there was a need to explain and distinguish,' asking, 'Did they object because they disliked ceremonial in itself, or because they thought it Popish?'

He answered that:

'Uniformity in detail of ritual cannot be said to be necessary or even desirable for the whole of Christendom. . . . The craving for uniformity is always recurring, with its grandeur, its unity, its simplicity. But its recurrence must always, in proportion to its rigidity, result in that choice between formalism and separation which in an atmosphere of freedom produces sects. To you who are, as you say, laymen of different schools of thought, and who hold responsible positions, these considerations will be obvious, and I know that you will, in judging about ritual, bear in mind the diversity of taste and wish existing among Churchmen, and, so far as anything is matter of taste or wish, will not desire that any one party or school should override another. Diversity is due to laity as well as clergy; the difficulty of enforcing uniform regulations arises from congregations more than priests; partisan societies derive their fighting force from lay leadership rather than clerical opinion; and persecuting the priest only provokes the people.'

The participation in Ceremonial of the laity as patrons or congregation was a fact he used strongly to emphasize, as one apt to be overlooked. He asked if some souls are

'sustained in Christian lives of self-devotion and endurance by their full system of worship. And, if other Christian spirits are no less uplifted by plainer worship of words and thoughts alone, will not true Christian spirit trained in either school of worship know the true Christian spirit of others also, and rejoice that more than one school of thought, more than one form of worship, can uplift that same true Christian spirit?'

In the last years of his Ministry the Bishop viewed the

* Bibliography, p. 359.

situation with some anxiety, and doubted whether the coming generation of Church leaders were adequately armed with learning and discernment to meet it. In his last Charge he wrote:

'The parish clergy had no privilege to be coveted now. Their personal influence and opportunity never had such openings and request as half a century ago. It may be growing now, though I do not see it. An old man does not always forecast rightly the tendency of another generation. But while development seems to run—whether as regards books, or spread of ideas, or promise of ability in the rising generation of clergy—in one of two lines of change, either of non-theological sociology or of medieval rule and ceremonial, I cannot help seeing over against this the revival also of the two marked English religious sentiments—reality against ceremonial rules, and fixity against openness of doctrine. I view with some anxiety the policy of diverting attention from ceremonial irregularities by attacks upon liberalizing theology. I do not feel it likely that the mass of English lay opinion will gravitate in that direction. We are told of catastrophes in the world of Nature, in which, with no preparation or evolution or apparent account, a whole race is extinct all at once. Ideas and institutions are even more subject to this sudden disappearance as anachronisms, that are at one moment seemingly in full vitality, and the next have passed, and the waters have closed over them, and no one feels their absence. I cannot help fearing that there is hollowness in some Church imaginations of our own, which may any day wake up to find that there is no solidity behind them, and that their apparent advance means that the world is not taking account of them, but lets them drift out of relation to actual life till they fall to pieces and are gone.

'Archæology is not life, and customs claim maintenance, not for antiquity but for use. Voyagers to Laputa should stay there—*absit omen!* But, that at this moment, the keenest Church interest should be spent on considering, not, "Will this or that proposed measure be for the good of the Church in her present circumstances and work?" but "Did such an organization ever exist in the primitive Church?" is simple hypnotism, whether the promulgators are hypnotized themselves, or are hypnotizing their followers into playing with shadows as if dealing with facts. Archæology is not authority or law.'

Party societies he abhorred, reminding Churchmen that

'Party government is not the recognized or desirable principle of Church rule,' and also that:

'Independence is often tiresome; but if it is so through the resistance of life, not of apathy, no English lover of liberty can hesitate to prefer it to drilled indifference. . . . To mass in perfect agreement into sets or parties all bound to a greatest common measure destroys the free circulation of compensations and connexions which continually modify individuals—one up, another down—to the standard of truth. Like clots in a body, parties coagulate, and the fluid freedom of truth needs to disperse them. . . . Individual methods are life, party methods are death, to systems based on liberty and truth.'

How much wisdom is summed up in the following pithy advice to his clergy:

'*On Conscience.*—Conscience must be true *for* us as well as *against* us. Canvass your inclinations honestly, but do not think it conscience to decide against them and your judgment. Inclination and judgment are great part of fitness. Fitness is always true vocation, only sometimes has sacrifice in itself preponderating merit.'

'*On Resistance in Matters of Ritual.*—In England artificial extravagances soon die out except under suppression. There are fanatics—don't let them be on both sides.'

'*On National Churches.*—In no sense are there "Catholics" simply who do not belong to a particular Church, any more than there are any "animals" simply which are not so, as being of some species.'

'*On Rule.*—To call a useful practice a rule may help observance of a good thing. But the time may come when it will be supposed to be done, not for its usefulness, but as a prescription, even if worse than useless.'

'Rabbinical minuteness has no dignity.'

'*On growing Lay Indifference to Worship.*—I will put one thought before you as theirs. It is expressed in one word, *correspondence.* We may be best and truest in everything in the abstract, and yet if we are not in the same plane with those we address, our truths can't touch them.'

'*On Hours of Service.*—It is clearly difficult to meet the exigencies in villages of the Sunday labour, unavoidable in the case of cattle; and we must obey the cows.'

'To make hours Catholic, the course of the sun must change.'

On the Clergy and Industrial Problems.—'If the clergy are out of touch with the material applications of their Christianity, they might as well engineer with abstract mathematics.'

'Man is to bring man to God, not to be God to man.'

'God's magnet is a man of God electrified by the Spirit of God in sincerity and truth.'

In 1884 Canon Robert Moberly had prophesied an influential and successful rule for Dr. Ridding, because of 'his peculiarly English combination, for the office of a Bishop, of the layman, the scholar, the divine, and the man of deep and true devotion.' The first of these qualifications placed him at once in brotherly relations to his laity. Their appreciation of his fair-mindedness and his business capacities has already been mentioned.

How thoroughly he gauged the feelings of his thrifty village churchwardens was shown in his dry remarks in his first Charge: 'It is not easy to meet the public mind on payments. No method seems satisfactory but one which devolves them on other people.' He took the opportunity of his Visitations to have valuable personal talks with the churchwardens on their answers to his Visitation inquiries, when each was wont to linger to inform the Bishop in a low whisper, 'that his parish was the poorest in the Diocese, and would he object to returning the fees?' The Bishop would then explain the 'insurance utility' of the fees. His plain talks won the hearts of many of these sturdy natures. One old farmer, who never went to church or chapel, went to hear him, and said afterwards: 'I wish he'd only talked an hour longer. It did me good, and made me think as I had not thought.'

If the Bishop never achieved the same distinction in the cricket field as his brothers, he could at least boast the unusual honour of having been elected President of the Notts County Cricket Club in 1896. 'No other Diocese has such a President!' said the applauding members. In presiding at the annual meeting, he amused the members by comparing the position of an umpire to that of a Bishop,

'standing up stiff in marked clothes, with his hands full of other people's property, at very short range, and batsmen

hitting all round him as hard as they could, not unlike a Bishop's position.'

His personality put him readily in touch with young men. One young corporal corresponded with him during the Boer War, relating how 'the First Derbyshires had learned the enemy a lesson for the future' by their gallantry on November 30, 1901.

On his last night in England, January 27, 1900, Colonel Rolleston, who was in command of the South Notts Yeomanry, wrote to thank the Bishop fervently for his farewell sermon of that evening in S. Mary's, Nottingham:

'It was an inspiriting address befitting so great and historic an occasion, and I feel sure many a man will recall it when he is far away in South Africa. The service will send us all off to the campaign in courage and good heart.'

Afterwards, in South Africa, the men spoke of the Bishop's words and of how they were helped by them. His God-speed was given to each soldier in his own life's text. '"*I will go forth in the strength of the Lord God,*" is the Christian soldier's text,' he told them.

His understanding of country things, of which he gave practical proof by distinguishing between black and white corn (black in Notts is beans, white is wheat, barley, and oats), and his consideration in arranging functions so as not to clash with fairs and markets and even more important matters, ingratiated the Bishop with his squires and country people. The county leaders were always ready to welcome him to their houses and to give warm support to his schemes for the good of the Diocese. Their kindness and help were of invaluable encouragement and service to him from the beginning.

'The difficulties which the Bishop had to encounter on commencing his Episcopate were great,' said the late Duke of Rutland; 'but the patience, tact, learning, labour, and munificence with which he met them earned for him the confidence and gratitude of the Diocese.'

While the Duke of Portland, at the unveiling of his memorial monument in 1907, spoke touchingly of

'the personal goodness, liberality, untiring devotion to duty, and capability as a wise ruler, which had won him, not only the esteem, but the great personal love of all who knew him, clergy and laity alike.'

'His large and populous Diocese,' said the Archdeacon of Nottingham, 'was full of all the activities of modern life, and of men manifesting in various branches of enterprise extraordinary resource and skill. But I have often thought that there was no one who surpassed the Diocesan in sheer power of mind. He certainly had the statesman's insight and the statesman's grasp of things.'

A leading manufacturer and Churchman, the late Mr. W. F. Fox, wrote of the Bishop as one

'at times misunderstood, because his grasp of a subject was so much wider than that of the majority of readers or hearers, and he was so far-seeing in his views as to be at times almost prophetic.'

To the Bishop's sympathy with those in trouble many hearts in the Diocese can testify. Its rare sensitiveness and reality brought comfort and strength to souls in agony when no one else could bring it. Out of his deep reserves welled up wonderful tenderness to those who cried to him for help—the condemned criminal in jail, the penitent, the sufferer, the dying, the widow, and the stricken mourners. He encouraged mourners to pray for their dead:

'Those who have loved and lost and hold the Gospel of love and immortality, when they commit the souls of their loved ones to the care of their faithful Creator, do not suppose that they have lost all claim to think or care for them. . . . They do not believe that only regret is left them, and that regret, one all apart from God. Even because they do not know what is behind the veil, even because they feel how entirely that unseen world is in God's hands, they trust the love of God and their assurance that He still reigns over dead as well as living. In that belief they will still pray daily for their dear ones there as here. Here, too, they knew not what were the chances of this mortal life for which they specially needed to pray, nor what help it was that God had to give them, nor how. Yet they prayed here in all their ignorance; and now, because of their still greater ignorance of what may be the

needs and helps in that unseen world beyond, they will not stop their prayer to Almighty God that He will bless and keep in whatever ways He knows—though we do not—these loved ones, who have not gone from life unto death, but have passed from death unto new life in Him.'

The Bishop's practical help was also always at the service of the struggling and weak.

'Your lordship has lifted such a heavy load off my shoulders, that when I heard of your help I thanked God and took courage. The worry and anxiety had been almost more than I could bear . . .' said a dying tradesman, for whom the Bishop had disentangled the involved condition of his business, so that he was able to provide before his death for his family.

On the occasion of his first visit to Hucknall Torkard, a lady told how she would never forget how the Bishop sought out the organ-blower to thank him for his services, and how he asked if there was any other official to whom he had not been introduced, and how, when he was told that the cleaner of the Mission Church had wanted to see him, but could not leave the kettle boiling, the Bishop had paid her a visit in her room behind the tea-room.

No testimony was more touching to the widespread love for him than that given on the day of his funeral, when one working man in the train was heard asking another 'what the great crowd was—what was going on?' The other answered in the broadest Notts dialect: 'We've lost our Bishop. We have thought a main deal of him.'

These cordial relations were not confined to members of his own Communion. 'I no more claim,' he said, 'that the English Church is the sole Rule than I recognize that it admits no change. I claim that it is the truest that exists.' His friend, Dr. Paton, the Principal of the Congregational Institute, has kindly contributed the following recollections:

'It is with pleasure that, as one claiming to belong to the Evangelic Catholic Church of Christ, though a Nonconformist, I place briefly on record some of the "notes" of his personal character and of his sacred ministry, which won for him the high esteem of all who knew him.

'The first impression given was that of a quiet, delightful urbanity, which was yet instinct with perfect sincerity. To recall him in his manner, his speech, his actions, is to have the image of a Christian gentleman, whose refinement and strength were perfumed with grace. On further acquaintance you learnt that his scholarly culture gave breadth, sobriety, large-hearted sympathy, and balanced judgment to his conversation and to his ministerial utterances and actions. He was a loyal son and a true Bishop of the National Church. But he knew the religious history of other lands and of other Churches; he knew the diversities of human temperament and human needs. Hence he could enter into happy fellowship with those who, differing from him in lesser matters of opinion and ritual, were one at heart with him in their love and service of their redeeming Lord. This large catholicity of mind and heart gave him, too, a wisdom of judgment in dealing with controversial subjects. I may instance in proof of this his speeches when the Education Bill of 1902 was under discussion. I am confident that, had his judgment been followed, later conflicts, which have brought no good to anyone, and have only wrought mischief both for Church and State, would have been avoided.

'I am glad to testify to the cordial esteem and regard which were always entertained and expressed by those who were not members af the National Church, but who honoured the first Bishop of Southwell as a Christian man of the "Bayard" type, and as a Christian Bishop who made *full proof of his ministry as a steward of God*, and who had *a good report of them that are without*.'

The secret of the Bishop's power was thus traced by Mrs. Godfrey Benson, one of the younger generation, who had grown up under his guidance:

'I think when a man with as great an intellect as the Bishop's absolutely puts aside everything touching himself, not only his own rest, but his own tastes, almost his own life—then, and only then, he becomes able as Our Lord to help every section of the community and every soul in it.

> '"... Through such souls alone
> God, stooping, shows sufficient of His light
> For us i' the dark to rise by."'

CHAPTER XIV

THE FIRST DECADE (1884—1894)

It may now be well to descend from these panoramic outlooks of the Bishop's field of work, and to travel for a time along the road, noting the special milestones which marked the years of his Episcopate.

Many of those which belong to the earlier years, to the beginning of work and friendships, have been mentioned in the preceding chapters, and among those friendships allusion has been made to his happy relations to the industrial classes of the Diocese. His 'Liberal conscience,' which had taught him to welcome opportunities of civic service at Oxford and at Winchester, responded warmly to the calls for sympathy and co-operation with movements for the welfare of the working population of his Midland counties.

Four days after his enthronement in his Cathedral, the Bishop preached, on Whit-Sunday, 1884, to the Co-operative Congress of Derby a sermon, which the Secretary of the Congress told him fourteen years later had been accorded a place among their standard publications. The Bishop spoke of how his interest in their projects 'went back to the days of Maurice and Kingsley's early movements, and of how he learnt in them the use and the harm of visionary aims.' In the course of his address he asked:

'Is it not your wisdom now to aim at the earlier step, the step of co-operating with heads, and not without them? I know that Generals and heads of all kinds are not seen at work, and so are liable to be counted as drones eating the workers' honey. But an army that has to do without its General learns to know better. The hand that strikes does

not work more than the head which directs, nor so much, for less work depends on it. . . .

'We cannot expect to take without giving, nor look for ideals of Christian sacrifice from others for us, when we are only looking out for ourselves. The fact is, that all ideal schemes require Christian perfection to make them real. The more Christian, *i.e.*, the more real, men we become, the more chance there is for great schemes. Nothing shows the fitness and truth of Christianity for men more than the failures of high aims from want of it.'

Again:

'How surely our nation's system and character rest on the public spirit and on the honourable emulation for public duty and public dignity which sustains the social fabric of freedom. Service, not gold; esteem, not advantage; duty, not privilege—these must be the inspiring motives for great free communities, and they must be the penetrating life-blood to pervade every member. And in that largest unit in which we can socially combine—our country, that body of so many members, so happily diverse as a great living body must have them, struggling and seething as its life must be, struggling and seething as it is more than it need be, more than Christian spirit would allow—this great country, whose one danger is that its foes may be those of its own household—will you stir the hearts of the Unions you lead to patriotic co-operation for it, for its united goodness, its united greatness, its united happiness? A general scramble of individuals, each for themselves, is a return to worse than savage disruption. It is in combinations of men acting on principles, and seeking to widen these bounds, and not grouping in isolation, that the widest sympathies may be fostered and cultivated, and men may rise, not to be content to strive for home against home, or for place against place, or for class against class, but to sweep all their minor separate intentions into one in a prevailing power of generous patriotism. One stage wider still: we are Christians, with minds and hearts and souls, members of the kingdom of God, the great living body of Christ's Church. Will you make your great principle of co-operation work for men and women's lives and souls? Will you unite as fellow-workmen with God?'

This was the spirit of his consideration of labour problems. His austere sense of justice and liberty often made his views unacceptable to masters and men alike. A prophet is not a

successful rival to a partisan. He never hesitated to remind Labour of its duty towards Capital, and employers and companies, equally with private firms, of their moral and spiritual responsibility towards those whom they employed. But with earnest thinkers his influence told.

In 1886 the Bishop tried to help towards a better understanding in a South Derbyshire colliery strike; and again in the summer of 1889, when 2,500 Nottingham twist-hands (lace-makers) were out on strike or locked out, he helped to strengthen the hands of the Mayor of Nottingham in his efforts to create a new Board of Conciliation of the Lace Manufacturers' Association and the Amalgamated Society of Operative Lacemakers. Happily, terms were arranged during the autumn, and winter suffering was thus averted.

These preliminary experiences proved valuable to the Bishop when, in the great coal war of 1893, his influence became a real factor in the efforts for settlement.

Loss and sorrow fell heavily on us in 1885 through the deaths of Bishop Wordsworth, of Bishop Moberly, and of my mother. She had taken the deepest interest in the beginning of our new life in the Midlands, and had delighted in being present with my father at the enthronement and at the great welcoming gatherings of Nottingham and Derby Church-workers. Her love and admiration for my husband was fervent, and was as warmly reciprocated. After her death, in writing to my father, he said: 'We shall miss the wise, loving counsels of her experience now more than any of the good workers who have rested so much upon her.'

The arrangements of the Bishop of Southwell's work in 1886 were rendered uncertain and complicated by his accession to a seat on the Bishops' Bench in the House of Lords. He took the oath on January 14, 1886, and read prayers for the first time on the 21st at the opening of Parliament. It had been the immemorial custom for the junior Bishop to act as Chaplain, until he, in his turn, was relieved by the accession of a newer Bishop to the Bench. In the days of tepid zeal for diocesan work and of punctilious attendance at Court, this duty involved no hardship on a spiritual peer; but with the

changed views of the relative claims of London and of his Diocese upon a modern Bishop, the perpetual summonses to London for a ten minutes' service became intolerable.

After fifty-four days' enforced absences, the Bishop of Southwell rebelled. The ex-Lord Chancellor added his weight to his son-in-law's pleadings, and prevailed on Lord Herschell and Lord Halsbury (Lord Chancellors in 1886) and on the Archbishop to agree to a revolutionary change. The matter was discussed at a meeting of Bishops, and finally it was decided to make the experiment of dividing the work among the Bishops. A rota was drawn up for 1887, allotting the duty of chaplaincy for the year among the Bishops, and the system has been continued ever since. The gratitude of the entire Bench of Bishops is due to Dr. Ridding for his bold refusal and for the accomplishment of this important reform.

Had Dr. Ridding not mutinied, this compulsory absenteeism from his Diocese (at a time when it was his first duty to get to know it) would have crippled him for more than two years.

The first Retreat ever held for Schoolmasters took place that year at Winchester College. It was conducted by Archbishop Benson. 'You dear person!' he cried, on seeing the former Head Master of Winchester arrive. 'A thrill went through them all at his entrance,' said the Archbishop afterwards.

The year ended with the two great Missions already mentioned at Derby and Nottingham, followed by an eight weeks' pilgrimage to Jerusalem and Egypt, which sent the Bishop back refreshed and strengthened for the unceasing strain awaiting him in 1887.

1887 was a year of events dominated by the Queen's Jubilee. The Quingentenary of the laying the foundation-stone of Winchester College was held on March 26. It was a day of glorious sunshine. The Bishop celebrated early in the crowded chapel full of Wykehamists, of ages ranging from twelve to eighty. At nine o'clock they all mustered bareheaded in Chamber Court, where they sang *O God, our help in ages past*, and where Dr. John Wordsworth, Bishop of Salisbury, read a special Bidding Prayer. Then the long procession

moved off to Cathedral, beginning with the youngest and ending with Lord Selborne and Warden Sewell. The Cathedral nave was one vast packed throng of 1,900 Wykehamists, and seemed to thrill with a great invisible company of saints. Dr. Ridding preached the sermon over against Wykeham's shrine. *The Guardian* report spoke of the preacher as a giant among Head Masters, worshipped absolutely and unreservedly by his boys, and as a great trainer of men; as a striking and inspiring preacher who had never preached more finely than on this occasion. 'The unique vigour of his sermon almost defies analysis.'*

The day was beautiful, pathetic, and stirring beyond words.

The Consecration of Truro Cathedral on November 3 and the Dedication of the Choir of Newcastle Cathedral a fortnight later took the Bishop from one end of England to another to show his fellowship with two brother Bishops, also builders of new Sees. He was the only preacher, during the Newcastle Octave, belonging to the Southern Province.

The Bishop of Truro, in writing to thank him for his

'brotherly kindness, which I felt more than I can express,' added: 'A man passed me in Trafalgar Square, and he looked me over, and said in a loud, earnest voice: "I only wish I could get my money as easy as he does!" I wonder whether he ever spent a week with a nineteenth-century Bishop.'

Certainly the Bishop of Southwell's chronicle for 1887, of 200 services, 74 meetings and functions, and of 176 visits to as many different parishes, besides a month of Chaplaincy to the House of Lords, could hardly be accounted an armchair chronicle, even by the Trafalgar Square critic. Twenty-four scattered days between the incessant travelling was all the rest he got before September; then three weeks, spent in preparation of his Primary Charge, delivered on October 11; and no other pause until 1888.

The burden of the Diocese, which had before been shared by two Diocesan Bishops and their three Assistant Bishops—

* Published in *The Revel and the Battle.* See p. 165, *A Wise Master-Builder.* Macmillan, 1897.

Drs. Abraham, Hobhouse, and Trollope—was now upheld solely by him, and, to apply his own description of Manchester and Bishop Fraser, 'It was tasking to death one of the world's strongest workers.'

Dr. Ridding attributed his own breakdown

'to special extraordinary additions of work in 1888, which accumulated till some last straw fulfilled its proverb. . . . The opening of Southwell Cathedral on February 2, the Archbishop's visit to Nottingham, an unusually full list of Confirmations, my first Visitations (April 13 to 19 and May 7 and 8)—all these daily series of offices would not have knocked me up if I had not been engaged in an anxious correspondence about the Chapter Act. . . .'

The reopening of the Cathedral on the completion of the restoration of the tower was the occasion of a gathering of nine Bishops and the Primate. A liturgically minded clergyman described the function, arranged by the Bishop with minute care, as one of 'reverent and effective ritual, which for once made a service ordered by dignitaries something to copy instead of an awful example of how things ought not to be done.'

Of the day the Bishop wrote:

'The completion of the Cathedral restoration has been a new starting-point for us. The opening service was itself "a day to be much remembered." That the Archbishop of Canterbury came there as Archbishop, an event unprecedented in the Minster's history, is a great interest. But of chief interest was the gathering itself of clergy and laity, assembled in cordial unity to the Cathedral as their centre.'

The Archbishop's visit gave great delight to his old friend and to the whole Diocese, as did also his stirring speech on the previous day, to an enthusiastic meeting at Nottingham in behalf of the Spiritual Aid Society. 'The congregation glorious,' remarked the Archbishop, but he also remarked on the Ecclesiastical Commissioners' restoration as 'sweeping,' but not 'garnishing,' the Minster. They had left it very bare; and the Bishop received with grateful appreciation the gifts presented: (1) In 1890, by 'Three nieces in memory of Lady

Ossington,' of a beautiful chalice, patens, and flagon embossed with her jewels; (2) in 1892, by the whole Diocese (Canon and Mrs. Trebeck leading the subscription with £500), of a magnificent organ; (3) in 1898, by Miss Gordon, of a memorial nave pulpit; (4) in 1902, by Canon Lewis, the Bishop and Chapter, of four blocks of choir stalls.

On April 3, 1888, the Bishop preached the Spital sermon at S. Lawrence's Church in the City. 'What a shame to make the Bishop preach with his arms in such a state!' said a poor old man indignantly to a friend of ours as they left the church. Our friend explained the nature of lawn sleeves. 'Eh! but I've not bin in the 'orspital for nothing, and I know they don't bandage yer arms up like that unless they are bad swelled!'

But 'swelled arms' were not the breakdown awaiting him. On May 9, the day after his final Visitations, the Bishop preached at the reopening of Moniash Church in the Peak, a restoration which, he said, 'stood as a monument of Archdeacon Balston's lavish devotion.'

A Confirmation followed the reopening service. During the intervening hour between the services the Bishop waited about in one of those biting winds which transform May in North Derbyshire into the midwinter of the Arctic regions. He was badly exhausted after his Visitations, and got chilled to the bone. On the following day, although feeling terribly tired and unwell, he preached at a second church reopening at Cinder Hill, Nottingham, and on the next he fell dangerously ill of pleurisy and pericarditis, which incapacitated him for three months. The crisis, following a relapse, came on May 25, and found the Priory full of Ordinands, whom the Bishop had insisted on receiving in his house, despite his illness. Our dear friends, Canon and Mrs. Trebeck, peremptorily carried them off to Southwell. Dr. Trollope, formerly Bishop Suffragan of Nottingham, ordained them for the Bishop; and he, the Bishop of Lincoln, and Bishop Mitchinson most kindly undertook all his work for him, while great numbers of other friends vied with them in kindness and sympathy.

The depth of affection shown by the Diocese, and its fervent prayer for the Bishop's recovery, were most moving, and from

outside there poured in such expressions of appreciation and love that they brought joy to our hearts.

My father wrote to me on Trinity Sunday (the day he began to amend):

'I cannot tell you how much I feel for you in your present anxiety about your most dear husband. We have been thinking of him all day, and we shall wait for to-morrow's news most eagerly. It is not for us to judge what may be most for God's service on earth, but certainly *he* has been doing excellent service, and we may be permitted to hope and pray, not only that God will preserve his precious life, but that he may soon be restored to health and strength, so as to be able to go on with the duties which he has performed so well. May the same gracious help and comfort be given to both of you now and always.'

Although the Bishop, on recovery, was allowed to attend the final meetings of the Lambeth Conference and to resume his work in the autumn, his medical advisers insisted on his wintering abroad. 'I am led to hope that it is only for this spring that I am to play the invalid, and with that prospect I have consented to take this long holiday,' the restive convalescent announced to his Diocese. During the autumn of 1888 he founded the Society of Diocesan Mission Clergy, and admitted seventeen members at their first gathering on November 12, placing the direction of the Society in the hands of his three Missioner Canons, Canon Keymer, Canon Hamilton, and Canon G. E. Mason.

On December 27 we started for our long holiday, reaching Egypt on January 11, and joining Mr. and Lady Wilfreda Biddulph (my sister and brother-in-law), whose guests we were on their dahabeah, *The Fostat*, for over ten weeks.

The echoes of the Bishop of Lincoln's Trial and of the Parnell Commission, which were agitating Church and nation at home, reached us very intermittently on the Nile. We were, as the Bishop wrote,

'on the top of Fortune's wheel—flying up the Nile at a racing pace before a gallant *Βορέης ἄνεμος*—whereby, as in old Homer's days, we ran like seagulls, and must have looked beautiful from the land.'

Or we loitered along the bank on becalmed days, when we 'tracked' among scenes which he thus describes in a letter to Canon Were:

'. . . Our field walks are interesting, among the people at work in their chessboard squares of ground, with poppies and cotton, castor oil and tobacco; "tomatose" gourds are in blossom, as well as fields of splendid barley, wheat, and lupins; camels carrying haystacks without winking when once started, but roaring like mad things while loading; buffaloes in every canal up to their nose-tips; families huddling under straw-built huts with growling dogs, out of the sun. And everywhere and always the creaking *shadoof* and the humming *sakieh*, irrigating, irrigating, at two piastres a day. The weird minor key as of captive woe is not really sad, but only Egyptian music; but on it goes for ever in dirge-like notes which can't be written down, but float protracted and quavering downstream. There seems in an endless line of *shadoofs* to be some one *prima donna* who does the wail for the set; though, whiles, a chorus of equal discordant screams doth a cracked peal, generally it is a dirge just in tune with the surroundings. . . .'

Our explorations of temples and tombs were diversified by visits to Copt churches and clergy. At Assiout, a See town, 'Bishop George' (as our Coptic dragoman called him) visited the Coptic Bishop Michael (S. George being a favourite saint, made his namesake's acquaintance always welcomed by the Copts). Bishop Michael showed him his new quadrangle, built out of the people's gifts of house, school, and church. It cost £20,000, he said. He also showed the ancient episcopal burial-place: 'I cannot tell how many Bishops lie there. From the time of Christ, except for 300 years when there were none, always till now.' Lastly, he showed his beautiful vestments.

At Esneh the Bishop attended the service in the Cathedral. Its ancient Eastern customs were deeply interesting. Our dragoman whispered to one of the 'teachers' that his Englishman was a Bishop, on which they asked him to sit on their episcopal chair, a square carved block of wood crowned by a huge jar-shaped top. They sought his blessing, and made him select one of their three 'church loaves' for consecration

at the Celebration. A smile of joy on the faces of the little deacons (young boys of eight or nine years old) at some words of the officiating priest was afterwards explained to us by our dragoman: 'The priest said that as an Engleesh Bishop was present, he would not to-day read any homily!'

At Luxor the Bishop paid an interesting visit to the Archpriest, and was shown their book of prayers, and had a long talk with him about their Offices, Ordination, schools, and system. Four priests returned his visit, and were greatly struck by the long alphabetical list of priests in the Southwell Diocesan Calendar. The Archpriest asked many questions about the Diocese, and was amazed at hearing of its sixty-two towns, with *barboofs* (railways) running all over it; of its *fabricatia* of *barboofs* and cotton stuffs; of its five hundred churches and nearly a million people. 'Nearly a million!' he said to the Bishop. 'If you have a million Christians, they ought to be able to help one another.'

'We continue our Copt alliance,' wrote the Bishop to Canon Were. 'It was amusing to find their three priests with two others at the hotel service at Luxor on Sunday, and I should be glad if people who knew what I was talking about would show such excited interest as they did in my sermon. They only preach old homilies published by the Church, of which they have fifty-two for the Sundays of the year. They may now preach "out of their mind" if they like. . . .'

Before leaving Cairo the Bishop had a most interesting interview with the Coptic Dean of Cairo, the only learned divine of their Church. He had been formerly Head Master of the Coptic Cairo schools. The two old Head Masters agreed that the best preparation for being a Bishop was the profession of teaching! But all their Bishops are monks, and when Dr. Ridding inquired, 'I have often wondered what sort of preparation for a Bishop's life the monastic life would be?' the married Dean replied, 'That is too delicate a question for me to enter on.' They discussed the relations between the Coptic and English Churches, the Dean showing a knowledge and appreciation of Archbishop Benson's interest in the matter. Marcus Simaika Effendi, a very able young Copt

layman in Cairo, gave the Bishop much valuable information, and showed him the school for Pashas' sons and other interesting institutions.

On returning to England, the Bishop became a member of the Association for the Furtherance of Christianity in Egypt, which he served for ten years. From January, 1898, to February, 1899, he acted as its Chairman. This was a critical period in its history, as the development of work in the Soudan was under consideration, and a scheme was being pushed forward which proposed to divert the funds of the Association towards the endowment of an Anglican Bishop in Egypt. The Bishop of Southwell contended that this was disloyal to the subscribers' intentions, whose money was given for developing the Coptic Church, and when this revolutionary change was carried in committee, he retired from it, on February 9, 1899.

On April 3, 1889, we left Egypt for Athens, whence the Bishop wrote to Canon Were:

. . . The Consul at Patras declares that the road to Olympia is impassable owing to rains, and that at this moment a visit there is impracticable for us, so we stay on here, where it is very delightful.

'The olive-groves, with a profusion of wild-flowers unknown in our old visit (August, 1871), and all the fields beneath rich green corn, are quite Bacchic in springiness, and the sea at Phalerum fresh and gorgeous at once. The old orange richness of sunburnt plain and hill was stronger a good deal, but the melting soft purples of the ranges and islands, and the fresh bright verdure, are very refreshing after Egypt. The wounds of the Acropolis are mostly healed, and the rock surface, carpeted with flowers, is better than the old heaps of ruins. A bad gash in the Parthenon floor, and another between the Propylæa and Parthenon, are the only sores; and now the old crimson tower is gone, and the bastion which we used to go in by almost cut off entirely, I hope they will be thorough and clear the other two modern excrescences away.

'Schliemann's Mycenæ spoils are the special addition to the antiquities, and, except the ghastliness of the piles of bones belonging to each grave under the glass cases with the buttons and masks, it is a splendid collection.

'We called on Schliemann to-day, but he was on a tour to Actium after a vain dig at a virgin site near Megalopolis. So we shall not see him. But Madame was very charming. Old Rhousopoulos could not recall me clearly for the chief part of my visit, but at last he brightened into recollection. "Ah, yes, you bought some beautiful coins!" and he warmed with grateful anticipations of similar favours to be received. But Bishops and Head Masters are different in many ways, he will find. . . . We are going on to Marathon to-morrow, and perhaps to Argos and Mycenæ on Monday and Tuesday. . . .'

At Marathon, for the second time in two years, the Bishop had a wonderful escape from being run over. On April 19, 1887, he had held a Confirmation at Stapenhill, and had visited its great drain-pipe works. In a pitch-dark passage a truck laden with moist clay from the quarry, drawn by a galloping pony, came against him at full speed. He was dragged on one side just in time. Returning from Marathon, our road led us among olive-groves, and at a place where it spanned a deep gully, on the further end of the bridge, an unfenced railway track crossed the road. As we were about to cross it, without warning of any kind, a train rushed upon us out of the grove. Death seemed inevitable, but our horses stood as if rooted to the ground, so near to the train that it apparently brushed their noses. *Deo gratias.*

We spent Good Friday and Easter Day of 1889 at La Cava, and then travelled quickly home. 'I believe I am very well, but old age comes on with all its premonitions,' wrote the Bishop; but the vigorous way in which he took up his work on returning to his Diocese seemed to contradict this assertion.

He held his second Synod on June 27, 1889, and spent his summer in an active campaign in the Peak, visiting all its lonely villages and hamlets, and taking part in twenty-two special functions and services; and, by the successful foundation of his High Peak Fund, bringing permanent relief to its poverty-stricken livings.

In May the Bishop had consulted the Archbishop on the advisability of his being granted a Suffragan. On the Queen's

consent being granted, Canon Were, Vicar of S. Werburgh's, Derby, was consecrated on All Saints' Day by the Archbishop of Canterbury as Bishop Suffragan of Derby. He was presented to the Archbishop by the Bishop of Southwell and by his old Head Master, the Bishop of London. 'How they did grip my hands!' he said afterwards.

'Two steps of development have marked the year for the Diocese,' wrote the Bishop in his Diocesan Magazine—'the completion of the Bishopric Fund and the consecration of a Suffragan Bishop. The general and hearty welcome given to the Bishop of Derby assures me that his appointment is a happy addition of strength to the Diocese.'

In 1890 and 1891 we stayed for short periods in Nottingham, Derby, and Chesterfield. At Chesterfield, according to his wont, the Bishop visited the hospital, the surrounding colliery parishes, took part in twenty services and functions, entertained a large gathering of clergy and supporters of foreign missions and 700 Church workers from nine parishes at a large evening conversazione. 'Such a thing has never been done before! Nobody knows what they ought to wear!' remarked an anxious matron on the previous morning. But colliers, shop assistants, district visitors, and other guests, all arrived in varied costumes, but in uniform friendliness, as a united gathering of Church helpers of every grade. On November 28 the Bishop was initiated an honorary member of the Chesterfield Lodge of the Manchester Unity of Oddfellows. He was the first Bishop to be initiated into its mysteries; and in 1894 he officiated as Lecture Master at a demonstration of the Order at Chesterfield, when he bore testimony to the Christian basis on which the society was founded.

'This grand leading society for thrift and prudence speaks as parent to the members of the family, old and new, to exhort them to remember that they are united to do their duty to God, their neighbour, and themselves. It is a power of elevation to set prudential thrift on this high triple base, which cannot, indeed, be separated without ruin to all the three.'

The unity of the triple base led naturally to his favourite teaching on the membership of the Christian Brotherhood.

From 1890 to 1893 the Bishop was, for the second time, Select Preacher before Oxford University, and in 1892 before Cambridge. Commemoration Sunday, 1893, fell on June 18, when the Bishop preached his famous 'Waterloo Sermon.'* Every Wykehamist, old and young, in Oxford was present, 'and the discourse, with its characteristic vigour of strong phrase and imperious control of diction, made a deep impression on the hearers.' It opened with a quotation from Byron: '*There was a sound of revelry by night, etc.*' 'The revel, and after that the battle,' was the burden of his words as he emphasized the partition of life made by the end of a University course and the opening work which lay beyond that week's amusement.

'How surprised Byron must have been to find himself in S. Mary's Pulpit!' remarked the sister of Professor Henry Smith, Miss Eleanor Smith.

The special mark of 1890 was its heavy crop of meetings, ninety of which the Bishop attended, almost invariably as Chairman. The vigorous life of the Diocese was beginning to show itself in these multiplied activities. He was an able and sagacious chairman of meetings, a skilful, though sometimes autocratic, pilot of business, who guarded the time from being wasted, who did not suffer fools gladly, but whose firmness and fairness and unfailing courtesy were keenly appreciated by the men of business, whether lay or clerical.

Our summer holiday of 1890 was spent in the Tyrol and at the Ober-Ammergau Passion Play.

In the autumn Dr. Ridding was made an Honorary Fellow of Exeter College, an honour from his old College which gave him the warmest pleasure.

A series of lectures on S. Paul's First Epistle to the Corinthians, delivered by the Bishop in 1890 and 1891 to the Derby, Nottingham, and Alfreton centres of the Diocesan Church Reading Society, were appreciated by his audiences as penetrated by illuminating scholarship. Some notable sermons

* *The Revel and the Battle*, p. 133.

were preached by the Bishop in 1891 and 1892 on 'Betting and Gambling'* at S. Mary's, Nottingham; to undergraduates at Oxford; to a gathering of Dr. Vaughan's 'Doves' at Wollaton; to the House of Mercy at Horbury; before the British Medical Association* at S. Mary's, Nottingham; on the laying of the foundation-stone of the Tower * at Hurstpierpoint; and on the unveiling of the memorial statue of the Rev. Edward Thring at Uppingham. After the service at Horbury, 'the Bishop had a talk separately with ten girls who belonged to his Diocese, encouraging them and praying with them. 'One who had been restless said afterwards: 'I couldn't go away *now* after what the Bishop said. He *is* good and kind, he is!'

Of the Hurstpierpoint sermon the Bishop's old friend, an Exeter pupil, Canon Salmon, wrote comparing it with one preached by him in Oxford days:

'I remember asking Ridding to preach for me, when I was curate of Kilvington, to the very small congregation in Water Eaton Chapel. His sermon was extempore, and I was struck by his hesitation and apparent difficulty in finding words to express his thoughts, knowing what an exceedingly able man he was. I have often thought of that sermon and hesitation. Was it nervousness, or was it, as when looking over my verses, he longed to give his best, and could not be content with any but the best word and the best turned sentence even before that small and illiterate congregation? The only other time I heard him preach (except in Exeter College Chapel) was in Hurstpierpoint School Chapel in 1892. It was a magnificent sermon, one of the very best I ever heard. The chapel was crowded and the congregation educated—the contrast complete.'

The Bishop's appreciation of Mr. Thring's character and work, given in his address in Uppingham Chapel, was one of many examples of his powers of portraiture. Lord Thring said that 'the Bishop's speech and the statue together were a great and noble memorial of what his brother was on earth.'

The delicate, accurate lines with which Dr. Ridding drew men's characters made his words live long in his hearers'

* *The Rebel and the Battle*, pp. 203, 229, 273.

memories. His 'appreciations' of Dr. Vaughan, Lady Ossington, William, seventh Duke of Devonshire, Mr. Gladstone, the Queen, and Archbishops Benson and Temple, may be mentioned as among his happiest tributes of love and veneration.

Three other incidents of 1891 should be recorded. On Bishop Maclagan's acceptance of the Primacy of York, Lord Salisbury, on July 2, inquired whether the Bishop of Southwell would accept translation to Lichfield. The Bishop had no doubt in his mind, and answered: 'I feel that my work is to stay here.'

The second event was the first Diocesan Retreat, held at Repton in September. It was attended by ninety-three clergy of the Diocese, the Bishop being present throughout.

The third incident was the inauguration of a movement, which primarily owed its impulse to the Bishop, for providing Nottingham with women Poor Law Guardians. On November 17 the first of a series of meetings was held, at which effective speeches were made by the Bishop and Miss Clifford, Poor Law Guardian of Bristol Union. On March 15, 1892, a meeting, with the Bishop in the chair, was held to introduce the four lady candidates to the public. This 'Catholic meeting,' as it was termed by a Congregational minister, included among the Bishop's supporters the Roman Catholic Bishop, a Roman Canon, a Unitarian minister, Wesleyans, a Comtist, besides a large number of clergy and Church workers. How the speakers converted opposers into supporters, how the four ladies on April 11 were all returned at the heads of their respective polls, and how the reforms and improvements resulting from their efforts have ever since secured for women in Nottingham a fair proportion of representatives on the Board, are matters of history fully related in the newspaper chronicles of that city.

In 1892 the Bishop made his second Visitation of parishes and deaneries. We spent a short summer holiday in Wales, where our kind friends, Canon and Mrs. Furneaux, lent us their delightful cottage at Penmaenmawr. Its name was 'Gwyl Annedd,' 'which,' said the Bishop, 'means Lovely Time!'

The dedication of the new organ in the Minster on October 13 was the occasion of a beautiful service, specially arranged by the Bishop. Dr. Salmon, the Provost of Trinity College, Dublin, was the preacher, and delighted his hearers by explaining that the organ, with which S. Cecilia is always represented, was, according to all rules of hagiology, her instrument of torture.

The rumblings of the distant thunders of Disestablishment and Education Questions had been intermittently heard for some time. The Bishop's efforts to prepare his Diocese against the coming stress will be spoken of in the following chapter. 1893 was a year of heavy strain, gladdened by three golden holidays of the final Winchester Quingentenary celebrations and a visit to the Roman Wall.

On April 5 (old-style Lady Day), the 500th anniversary of the first Warden and Scholars entering College, forty (out of fifty-two) Wykehamists in Southwell Diocese, with nine sisters and wives, gathered at Thurgarton Priory. They rang Chapel bells 'rotten,' then 'single'; they had Founder's Service, and sang *Jam lucis orto sidere;* they had 'names-calling,' beginning with the oldest, aged eighty-five (absent), and ending with Claud Thornton, aged fifteen. Luncheon was in the crypt; *Domum* was sung, speeches made, and then Dr. Ridding 'put questions to his guests.' He asked: Who can remember and explain—*Easter Holidays? Good Friday Passage? Good Friday Prose? Morning Hills? Spanish Poplar? Football before Canvass? Commoner Wall? Walford's Corner? Bathing in Tunbridge? Jupiter? Warden Barter?* and other 'Notions.' Mr. Martin, Vicar of Laxton, carried off the honours. Then each wandered off with his 'Socius.' The host looked beamingly happy, surrounded by a group of old boys, half of whom were in Holy Orders.

The greater Quingentenary, held at Winchester on Domum Day, July 25, glorious though it was, did not eclipse the happiness of this small diocesan gathering. On Domum Day the Bishop made a splendid speech on *Stet fortuna Domus.*

To him was due the discouragement of the proposal to build a new Chapel as the Quingentenary memorial. The sugges-

tion at the time met with strong approval, as well as stronger opposition; but few Wykehamists would now be rash enough 'to desire to challenge Wykeham's masterpiece by erecting an aggressive modern building hard by.' Eventually, a School Museum carried the day as memorial, and the danger of a Victorian chapel was averted. Two contributions of Latin verses by the Bishop are included in the Commemoration volume—*i.e.*, *Ad Meos* and *Ad Wiccamicos*.*

Two, among the many, meetings of 1893 may here be mentioned as examples of the Bishop's staunch support of unpopular causes which his conscience approved, in the face of the disapproval or misunderstanding of many whose opinion he valued highly. As in the fight against impurity he had stood by Mrs. Butler in her crusade, and by Mr. Stead in his efforts to secure the passing of the Criminal Law Amendment Bill, so, in the fight against vivisection, he threw his influence on to the side of the minority. In 1893 he presided at two antivivisection meetings at Nottingham, stating his view of the position of the opposers thus:

'We think that the sentiment of kindness has been the civilizing influence which has made Christianity raise mankind even more than the knowledge which its active motives have stimulated. We think that a relapse into barbarities and inhuman disregard of cruelties is to be dreaded as much as other heathen relapses which haziness about religion threatens. Sentiments are the growth of ages, and their appreciation has been the accumulation of generations' experiences. They cannot be stated; no feeling can. But wholesome common sense sees the evils of inhumanity enough not to doubt the truth of kindness, or to sacrifice it by treating lightly any brutalizing theories that nothing signifies, and that men are entitled to treat animals as they choose.'

At a subsequent meeting at Exeter he recommended that, rather than attempt to procure total abolition, their efforts should be turned towards limiting its practice to cases where it was absolutely necessary, and its operations to trusted leading medical men under proper regulations and control.

* *Winchester College*, 1393-1893, pp. 158, 174 (Arnold, 1893).

His views were not those of a theorizing sentimentalist, but of a man who loved God's living creatures with a reverent tenderness. Frank Buckland's fag was a worthy sharer of his broad sympathies. The Bishop delighted in his tame generations of blue-tits who nested for nine successive years in a manure-pump in Thurgarton garden, and in the flights of predatory jackdaws, who watched our movements from the tower, descending like a black cloud for daily food. He hailed the passing visits of the yellow water-wagtails every spring, and loved to watch the straddling woodpeckers hunting for ants' eggs on the terrace below his study window. He tamed squirrels to climb into the study, there to seek for nuts, and always kept a private supply in one of his rowing pewters on his bureau, and nutshells were found hidden behind his most sacred bookshelves. Then, to his joy, a colony from an adjoining rookery took possession of an elm-tree, already haunted by woodpeckers, close to the study terrace, and the rooks, as well as our other animal friends, patronized the Priory as their restaurant. The delightful tameness of all our wild birds and squirrels was a never-failing joy to him.

His dogs were always very dear friends. Do they not rush out at us, and gaze with wistful eyes from the pages of certain well-remembered Oxford and Winchester sermons? There was Caps, who was his comforting companion in the solitude of Winchester days, and the subject of a School prophecy that, when he died, the Head Master would marry; and Dommy, the beautiful Aberdeen terrier of our earlier Southwell days, whose wonderful performances with a Swiss cow-bell, passionate devotion to his master and mistress, and powers of speech, made him almost human in his intelligence and development.

Creatures and children loved and trusted the Bishop. Perhaps they realized that in him '*mercy and truth were met together.*'

The vivisection contention had been stirred into activity in Nottingham by statements made during the Congresses of the Medical Association in 1892, and of the British Association in 1893. This latter visit came at a time of incessant pressure,

as the Bishop was day and night occupied with the Coal Lock-Out troubles. He preached before the association a sermon,* not dealing with scientific or other controversies, but one which Lord Selborne pronounced to be 'superlatively good, both in matter and in expression.' Mr. W. B. Croft, Science Master at Winchester, contributes the following remembrance of it:

'Other preachers before the British Association have too often fancied that their hearers had that slender knowledge which leads to presumptuousness. This error was impossible to the liberal mind of the Bishop. He spoke as to men who valued spiritual blessings as highly as he did himself. A deep impression was caused upon the audience; they were surprised with his sympathy and insight into their minds, and they instantly felt that there could be nothing unreal in his view of the soul of man and his spiritual life. . . . The sermon had some awkward breaks and pauses, but there were those original and convincing turns of thought which seemed to come from no other mind.'

Another accurate criticism stated that the cause of the Bishop's sermons carrying much marked weight and conviction, when preached to bodies of men of whose inner life he could have known very little, was, that he possessed instinctive perception of what people were and what they needed. His sermons, therefore, always indicated lines of thought and principles which it would be natural, as well as useful, for them to work out for themselves.

Beside the grave issues of the great Coal War, all other local events of 1893 sank into insignificance. For sixteen weeks, from July 28 to November 18, the Diocese groaned under the misery of an industrial war, which acutely affected 100 of its parishes and paralysed the trade of both counties.

The Bishop's exertions were unceasing to avert the threatened crisis at the onset, and afterwards by voice, pen, and personal influence to effect a reconciliation between the disputants, and to help to relieve the suffering and starvation. He wrote a series of lucid letters, which appeared in *The*

* *The Revel and the Battle*, p. 151.

Times, The Nottingham Guardian, and other local papers, on *The Distribution of Trade, a Question for To-day; The Interdependence of Trades; The Wisdom of Compromise; Producers, Non-Producers, and Consumers;* and *The Living Wage and the Federation Policy;* ending with an appeal to the coal-owners and men to accept the proposals suggested by a conference of Mayors of the great towns involved.

'. . . These are the considerations which I am moved to present as apparently unseen, confused, or ignored in discussions,' he said in one of his letters, which pointed out the fallacy of artificial prices: 'When men abuse political economy they abuse facts, and facts are stubborn things.'

He uttered courageously unpopular opinions to both masters and men on the benefits of Trade Unions to the country, on the unsound federation policy, on the wisdom of compromise, on the fallacy of considering everybody a non-producer who was not concerned with material produce, on the superiority of 'a living wage got from terms which would create full employment, than from terms which would destroy it.' Letters poured in upon him of approval and abuse from expert authorities, from coal-owners and colliers, from managers and miners' agents.

The Bishop did not confine his efforts to newspaper correspondence. He visited the most distressed parishes; he interviewed colliery owners, miners' agents, labour leaders, Mr. Mundella (President of the Board of Trade), and other Members of Parliament. He had a heavy correspondence with these gentlemen. He addressed an overflowing gathering of colliers in Holy Trinity Church at Ilkeston on September 10, which really contributed to promote a better local feeling; and two nights later he spoke to the largest meeting ever held in Bulwell market-place, of 3,000 miners. In both cases the men received him with warm friendliness, and listened gladly until the Bishop gave them advice which they did not like, after which he spoke with difficulty against interruptions and shoutings. Three days afterwards one of the miners present wrote to say that

'His mates and he wished to thank the Bishop for taking the trouble to come and speak at the miners' meeting. Although some of the audience did not approve what he said, they quite approved, and they considered it was good, sound advice.'

The inaugural meeting of the British Association was on the day after the Bulwell meeting, when the warmth of cheers which greeted the Bishop's appearance testified to the appreciation felt for his courageous peacemaking efforts.

On October 2 the Mayors of the chief towns within the affected districts tried to mediate, but it was not for six weeks that their negotiations resulted in a termination of the struggle. Before that date some of the pits were reopened, but the general suffering grew more and more acute, and the clergy were busy to distraction in feeding the school-children and in serving on relief committees. In sixty places the clergy alone, or in connexion with relief committees, were distributors of relief. In more than two-thirds they were appointed chairmen.

When the Diocesan Conference met on October 10, the Bishop moved a resolution

'That the Churchmen of this Diocese, assembled in conference, desire to make a joint expression of deep sympathy with the sufferings resulting to these counties from the stoppage of the coal trade and the consequent stoppage of so many industries dependent upon it.'

He also asked for a collection in relief of the distress, and spoke with high commendation of the clergy,

'who had said little and done what they could. The strain of providing and managing relief funds had fallen on them in a principal degree, and they had acted at once with wisdom and devotion. If any of their people doubted the sympathy of the clergy before, they cannot doubt it now. . . . In commending their discretion,' the Bishop remarked, 'I may be felt to be censuring myself. I may have been a shocking example of indiscretion, and, if so, I shall be punished by doing harm. But time makes a responsibility for silence as well as for speaking, and even mistakes may help to start action, which is the need in deadlocks.'

This modest estimate of his services did not overstate them. The Bishop's influence was potent in preparing the way and in actual help to a settlement. The letters of thoughtful men on both sides testify to the real influence of his words. When the end came, the Bishop put forth a thanksgiving prayer, to be used in all the churches of the Diocese.

He also circulated certain confidential questions among the clergy of the affected parishes. He embodied the result of their answers, with the information he already possessed, in an interesting article published in the Diocesan Magazine, entitled, *Some Reflections on the Recent Stoppage in the Coal Trade as affecting the Diocese.* The article ended with an expression of hope that

'all will alike have been convinced that conciliation is a better method than war, and that any policy of stable and secure relations between employer and employed is truer than distraction and distrust, not only as good political economy, but also as good Christian brotherhood.

'GEORGE SOUTHWELL.'

The Bishop's words about his clergy were equally true of himself. 'If any of his people had doubted his sympathy before, they could not doubt it after the Coal War,' neither could they doubt the honesty and sincerity of his words.

Once again the Bishop and colliers met in deep waters. On November 12, 1895, there occurred at Blackwell, in Derbyshire, the only colliery explosion that had happened since the Diocese was founded. The Bishop read the Burial Service over the victims in a hurricane of wind and rain, and he spoke touching words of comfort to the mourners. He told them how he knew such sorrow as that of the poor widows from his great sorrow of thirty-six years ago,' 'a bereavement as sudden and as great.' He spoke of its stunning blow and of his experience of the soothing help of human sympathy and of the renewal of life in the assurance of God's love. 'It is in that remembrance I dare to-day to offer our most heartfelt sympathy in this great sorrow, the greatness of which I know full well.'

In 1895 he took part in promoting the Factory Legislation Amendment Bill, and in 1897 the Workmen's Compensation Bill. In 1901 he prepared to tackle his latest labour problem. The subject of 'The Housing of the Poor' was discussed at the Diocesan Conference. A Diocesan Committee (with a special Nottingham contingent, who afterwards issued a valuable report on their investigations) was appointed on Housing, and on October 19, 1901, a deputation from the Housing Committee of the Nottingham Trades Council visited the Bishop at Thurgarton, and talked over possibilities with him. One of the most urgent needs of Nottingham, in their judgment, was a 'Rowton House' for women.

With this summary of the Bishop's sympathy with the needs and struggles of the industrial workers of his Diocese, this chapter of the first decade of his Episcopal life must end.

A week of Council meetings of the Church of England Temperance Society at Nottingham (when we rejoiced in a visit from the great temperance apostle, the Bishop of London, accompanied by Mrs. Temple) marks the last milestone of the eventful 1893.

1894 began with the inauguration by the Bishop of two schemes for providing the poor of Notts and Derbyshire with trained nurses—schemes which, under the able leadership of Lady Belper and of Mrs. Hurt, have succeeded beyond his most sanguine expectations.

With the first of May, 1894, the Bishop's second decade began. 'It is curious,' he said, 'how all my interests are now moved here from Winchester.' His roots had taken firm hold in the soil of the Midlands.

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CHAPTER XV

ELEMENTARY EDUCATION—CHURCH DEFENCE—CONVOCATION AND LONDON WORK

THE Education question is always with us. During the Bishop's Episcopate it passed through three phases—*i.e.*:

1891. The Elementary Education Act (*Free Education*).

1897. The Voluntary Schools Act (*Aid Grants*).

1902. The Education Act (*Constituting the Local Authorities into the Education Authorities*).

In nothing was his statesmanship more clearly shown than in the bold way in which he met the varying situation. He followed the advice which he gave to his school managers: 'Grasp your nettle like a man.'

As early as 1886, the Bishop placed 'Free Education' on the agenda paper of the Diocesan Conference 'for first consideration,' laying the issues clearly before its members.

From that date for twelve years the emergency of the time annually claimed an important place for Education on the Conference's programme.

'While I cannot urge all parishes to sacrifice all Church objects to keep their schools, I do hope that Churchmen will put schools among their first claims to support.' In varied form this was the Bishop's reiterated plea. In his Presidential Conference Address in 1890, when Free Education was imminent, he said:

'One thing is certain: the Church cannot retain inferior schools, and ought not to wish to do so. Another thing is no less certain: Voluntary schools require voluntariness to make them adequate. Their supporters must support them. . . . I do not want the clergy to expend on a school war all the

resources available for extending churches and ministers, but I hope that the schools will not be sacrificed to exuberance in Church expenses. If a new departure comes now in free education and its complications involve a uniform system, our duty will be to take full part in that system, and turn to open out the new fields of older education. The efforts being made to cover that neglected ground are very remarkable, . . . but the Church is not taking in this the lead which she did in educating children, and yet that older age seems the most proper one for the Church to seek to influence by teaching doctrine and principles. Do not suppose me to mean that the Church should claim to direct Technical Schools, Polytechnic Institutes, University classes, and so on, or think that the varied studies pursued in them are not religious unless some definite teaching about God is always forced into them. Nothing seems to me more untrue. But where students gather, there is material for teachers of religious as well as of secular subjects. Good fishers of men will follow such shoals. If Elementary Education be occupied by the State, there are other worlds for the Church to conquer.'

In the debates of Convocation in July, 1891, the Bishop took an important part in discussion of the Elementary Education Bill; and when in September the Act came into force, he urged on a meeting of school managers at Derby that 'these great changes should be looked upon as an opportunity of introducing a better and more complete and graduated scale of education.' His inspiring courage put heart into them, and they faced the change with determination and assurance. 'That is the true spirit,' said the Bishop; 'the Act is meant to be a relief and boon. The Church must make it so, in spite of unfair conditions.'

The following four years, from 1892 to 1896, were occupied with a gallant but desperate struggle to carry on the schools in the face of 'the expansions which took place in the Government's requirements.'

'The pressing business of the moment,' said the Bishop in his New Year's letter of 1892 to the diocese, 'is, that the friends of religious education should come forward strongly at once to consider the position of Church schools as affected by recent legislation and the tendencies involved in Free Education, and to do what is needed to establish confidence, both in

their adequacy and in their permanent maintenance. I invite earnest practical attention to the appeal for a Sustentation Fund.'

'By 1893 a sum largely exceeding £30,000 had been raised in the Diocese to meet the estimated Education Department's requirements. The efforts made in the two great towns of Derby and Nottingham (where the rivalry of the Board schools jeopardized the very existence of the Church schools) set a magnificent example to the whole Diocese. In Nottingham the spontaneous action of the leading newspaper, *The Daily Guardian*, resulted in the saving of the Nottingham Church schools, by their splendid collection in three months of £5,035 6s. 7d. in answer to an appeal for £5,000 (the Bishop augmenting his annual £100 subscription to the Sustentation Fund by subscribing the last £50 of each £1,000). The Church newspapers spoke of this noble effort of *The Nottingham Guardian* as 'a notable work which deserved the general public recognition of Churchmen.' Nothing in his whole Episcopate gave the Bishop greater pleasure than the moving a resolution of 'most cordial thanks,' at the Diocesan Conference of 1894,

'to the proprietors of *The Nottingham Daily Guardian* for their public-spirited, energetic, and successful action in raising the large sum of £5,000 required by the Church schools of Nottingham to meet the requirements of the Education Department.'

By 1896 meetings were being held and petitions signed all over England, to ask for relief from 'the intolerable strain.' The Bishop pressed home on his people their deep obligations to the teachers of their Church schools:

'His hearers must not forget that, after all, it had fallen upon them mainly to bear the strain. . . . And the more they felt those masters had produced those good results, the more ought they to feel that they had no right to carry on a system under which those masters could not obtain just and equal rewards with the more favoured in the Board schools.'

The justice of this point he hoped would be borne in mind.

The elementary Church school-teachers of Nottingham wrote to thank the Bishop for his words. The teachers of his Diocese always recognized the warm appreciation he felt for their work, and cordially accepted his invitations to them to take part in the education debates of the Diocesan Conference.

Occasionally they perceived the expert soundness of his judgment when his brother Bishops failed to do so. 'The Bishop of Southwell threw a bomb into Convocation' was the aspect in which his action was regarded when, in 1896, in considering the Education Bill which ushered in the devolutionary idea of County and Borough Council Authorities, he proposed a resolution to omit Secondary Education from the Bill, in order to give time for the country to consider the Report of the Royal Commission just issued.

A series of letters to *The Times* from the Bishop at the end of the same year (1896) helped to clarify public opinion on the definite issues involved in the alternative schemes that were being put forward by the advocates of denominational and undenominational education. In these letters he advocated five cardinal points which, through all the varying aspects of the question, he had never ceased to put forward as of primary importance. It may be convenient to state them here, with quotations from his speeches as well as from these letters:

First: That the only satisfactory solution was *one National system of Christian Education for the whole kingdom.*

1. 'Till religious teaching is satisfactorily ensured in all the schools in the country, Church schools must be maintained. When it is ensured, the Church will be wise to take her proper place in one uniform national religious system.'*

2. 'This system could not be established by any Act which did not give a fair and equal position to both kinds of schools existent in the country'; and, 'I speak neither as a Churchman nor as a Liberal, but for education. I have felt the deepest regret that the effect of this Bill has not been to establish a uniform system of national education for elementary schools, with the essential condition that there should be perfect freedom of religious teaching in all the schools under

* Diocesan Conference, 1888.

the system. I believe that that is the only basis on which this question will be finally settled.'*

Second: That ratepaying parents who desire denominational schools have a claim to 'rate aid' for their schools as much as undenominational parents who enjoy it for Board schools.

1. 'Denominational equality of claim on rates is, I believe, a theory more in accord with present feeling and present religious circumstances than the system of 1870. Work it out if you can. But it will take some working. And it requires some new force to carry such a theory through what it has to be carried through.'†

But he held that rate aid should only be given within rated areas.

2. 'We should make it very clear that we did not desire that there should be any form of imposing rates in places where they did not exist. The distinction between the existence and non-existence of rates was the basis on which we should desire legislation to proceed.'‡

'Rate aid to non-Board schools has been badly drenched with cold water by statesmen whose loyalty to religious education adds to its chill, but I cannot think that the last word has been said. . . . Place the two sets of schools on the financial equality required by justice, and in another twenty-five years the systems would be adjusted naturally into one. But this is not yet adopted as the Church programme. . . . I write as the oldest rate-aider among the Bishops. . . . Now we have to ask, What other method can, not only make up present requirements, but provide against sudden dissolution at any moment from advanced requirements or hostile School Board competition, and also satisfy the growing resentment against injustice?'§

'I do not prefer rate aid to State aid in itself on principle, for I quite agree that the State ought to pay. What I object to is that National schools should have only limited State aid, while Board schools have unlimited rate aid.'‖

Third: The justice of State aid to Church schools.

1. 'Churchmen are citizens as much as Dissenters, and Churchmen have claims to opinion and support as much as

* House of Lords Debate, December 8, 1902.
† Diocesan Conference, 1893. ‡ *Ibid.*, 1896.
§ Letter to *The Times*, December 1, 1896.
‖ *Ibid.*, December 19, 1896.

Dissenters. They have to establish to Parliament that denominational schools ought to be publicly maintained. Nothing short of winning this principle in definite fight can turn back the perverted drift of the Act of 1870 permanently.'*

2. The Bishop met the objection to changing the voluntary for the denominational system by pointing out that

'the position is changed, not by remissness of Churchmen, but by injustice in the law. . . . Under the natural law of supply and demand, parents maintained the National schools with fees by choice. The law has stopped that by a change which does not touch Board schools.'†

3. He exposed the fallacy that the control of the people must exclude Churchmen.

'School Boards are not the people, nor are Liberationist agents the people, nor yet are Nonconformists the people. . . . Church rate-payers have a right to have schools as fully provided for their children from the rates as undenominationalists. . . . The simple and final settlement will approve itself so soon as another Cromwell shall again make "the Sectaries" allow religious liberty to others besides themselves.'‡

4. In answer to Mr. Carvell Williams's retort that the Bishop was advocating 'a denominational instead of a national system of schools,' he answers:

'My idea of a national system is a system suited to the whole nation. Religious liberty, having taken the place of religious uniformity in the mind of the nation, has to be the basis of a national system. A national system must be suited to Nonconformists, certainly, among the rest. But if they desire to have everything their own way, then, emphatically, no. They are not the nation, and a national system must be suited to Churchmen as well as to them. Undenominationalism is not national.'§

Fourth: The dangers of leaving the teaching of Religion unregulated, uncontrolled, unguaranteed.

1. 'It may be thought that the goodness of some Board schools and their masters make it unreasonable to urge

* Diocesan Conference, 1895.
† Letter to *The Times*, December 1, 1896.
‡ *Ibid.* § *Ibid.*, December 11, 1896.

special efforts to prevent their becoming universal. That is to ignore their tendency. When day Training Colleges, which exclude religious teaching, provide teachers trained very differently and chosen on different standards for them from the present good masters, the real tendency of the system will be presented fully, and not till then. . . . It is with regard to the future rather than the actual present of Board schools that all who do not desire the abandonment of Christian education are urged to make a distinct effort at this critical moment to carry the Church schools through their emergency.'*

'I am concerned to claim that religious liberty at this time requires that the Church of England shall have schools no less fully maintained out of public sources than the undenominationalists, for which school-teachers shall be chosen with distinct regard and distinct guarantees for their fitness, by training, character, and sentiment, to be teachers of religious knowledge and character. That is no new requirement now, but it threatens soon to be a thing of the past.'†

2. The Bishop disposes of the objection to inquiries about a teacher's fitness to teach religion by asking Mr. Carvell Williams

'if he upholds the system by which teachers, who have been precluded from all learning, or training, or examination in religious knowledge, are expected to be set without direction, inspection, or substitution to teach Christian parents' children their own unknown ideas on religion?'‡

He asks Mr. Price Hughes:

'How will he guarantee his spiritual Protestant friends that such teachers will not teach Romanism or Agnosticism, or both, in mere unguided ignorance?'§

Fifth: The Bishop strongly upheld that the *Nation recognized the urgent necessity for a Religious Education*, as testified with unanimity and emphasis by all the members of the Royal Commission on the working of the Elementary Education Acts.

'I believe the time is not far off when the world will come round and say that the country's support should be given to

* Bishop's Special Appeal for Church Schools, 1892.
† Letter to *The Times*, December 25, 1896.
‡ *Ibid.*, December 19, 1896. § *Ibid.*, December 31, 1896.

religious education in schools which can give, not a shadowy, unmeaning teaching of religion, but which teach what is believed, and teach it as if it signified, rather than allow all religious teaching to be swamped in an unmeaning undenominational system.'*

'Anyone who believed that religious knowledge had hindered or dwarfed the fullest teaching in all the modern knowledge was almost as insane, if not quite as insane, as those who desired to have no religion taught at all in youth.'†

The Bishop's sixth and last letter to *The Times* extended an invitation to Mr. Carvell Williams to honour him with a visit, and ended characteristically:

'Laziness, haziness, and craziness have had their time. . . . Accept the facts, and follow the other nations of Europe, and settle into denominational schools — admitting undenominationalism, of course, as one of the denominations, in the hope that it will settle and change its name. . . .'

For further development of the Bishop's views on Elementary Education, the reader may be referred to his published Charges, *The Church and Commonwealth.*

The series of letters were published in *The Times* of December 1, 5, 11, 19, 25, and 31, 1896.

A shoal of thanks poured in upon the Bishop for his masterly advocacy of the cause of Voluntary schools. Canon Trebeck said: 'I really don't think since Burke's days our friends have had such assistance in analysing their own motives.' One letter may be given:

ARCHBISHOP'S HOUSE, WESTMINSTER,
December 1, 1896.

MY LORD BISHOP,

Permit me, though a stranger, to write at once and thank you most heartily for your vigorous and telling letter in *The Times* of to-day. It is quite the best and most ripping onslaught that has been made by any member upon our side. If the Church of England will follow you up, the Cause will be won.

I am, my Lord Bishop,
Yours faithfully,
HERBERT. CARDINAL VAUGHAN.

* Address at Conference on Maintenance of Church Schools, 1894.
† Diocesan Conference, 1889.

The second phase was reached when, in 1897, the Voluntary Schools Act was passed.

The Diocesan Church Schools Associations were then formed to distribute the Special Grant aid to necessitous schools from the Education Department. Their first secretary, the Rev. R. G. Plumptre, writes:

'The creation of these Associations was a matter of great delicacy; tact and judgment were needed for the task, and in some parts of England things did not go happily. In Notts and Derbyshire they might easily have gone wrong, and the greatest consideration of feelings was needed. No one knew this better than the Bishop, who showed great wisdom in forming them. The titles were carefully chosen; the very word "diocesan" itself was avoided, and two independent county Associations were made of Nottinghamshire and Derbyshire Church schools. They each elected the Bishop as their President and Chairman, and he himself organized and directed the beginnings. The two bodies were hard at work before outside people were aware that they had come into existence, so rapidly and ably had the whole machinery been created by him. No rival bodies started into competition, and several colliery and ironworks companies' schools and other Voluntary schools federated themselves with these two Associations.'

Eventually the Bishop resigned the chairmanships, and was succeeded by the Bishop of Derby in Derbyshire and by Judge Masterman in Notts. The Bishop enlisted the services of some of his ablest laymen on these Committees. At the first meeting of the Notts Association he stated

'that there must be no idea of scrambling for doles, but that if it was made the occasion for the Church to rise to the idea presented, to seize the occasion for a united combination of schools under a larger or less individual direction, to consider the elevation of education in her schools, and to regard the expected grant as a common fund for this common cause of school improvement, then the Church would set herself before the minds of friends and opponents on her true level of large-hearted unity and unselfishness, and inspire a fresh and general respect for her living power of loftiness.'

The Bishop took part in various educational deputations to the Prime Minister and President of the Council. The latest,

in 1900, was to press for the presence of women on the proposed Local Education Authorities, and he welcomed that provision in the Act of 1902.

With this Act the third phase was reached. The other points which the Bishop advocated in connexion with the Act were not successful. He said to his Diocesan Conference in 1902 that, on his views, (1) that Primary Education with universal State schools and universal liberty of religious teaching must be the final solution, and (2) that not rates, but Imperial taxes, should be their resource,—the Chancellor of the Exchequer had beaten him on the one and Churchmen on the other. On the tendency of the Bill he said:

'I regard it as providing for the Church an honourable retirement from an honourable office. . . . It is time for the Nation to take this charge over as one of its main departments. It is the office of the Church to fill some other gap now open, as she filled this in times past. To fill what is not claimed is better than to claim what is filled.'

He foresaw that free entrance into schools of amateur teachers of various religious denominations would be an experiment which would prove impracticable. 'If a system came about which was to be national, there must be a Concordat.'

At his last Diocesan Conference in 1903, he said:

'My care is for effective schools. I do not believe in children imbibing controversy, and it is not my schoolmaster's experience that the schools of narrowest religious teaching teach most religion. The worst possible course for religion is to brigade the children of any one school by their parents' religious opinions. Practically a common syllabus can be made, and can teach children more religion than special catechisms, which may be added afterwards. It is a great loss to children in town or country to be cut off from their minister of religion. Where access in school is impossible, they must be found at home and gathered in whatever way is best.'

Of the 'passive resister' he says:

'We are plunged into a religious war because party politics debarred prevision. Sacrifices, not gains, have been

the result hitherto to the Church. Religious enmities are harder to reconcile than even racial. . . . It will be, in my judgment, necessary that hostile meetings, held anywhere, be answered by meetings, and that districts be prepared to organize replies to attacks. But, for ultimate peace, the reply even to malignant agitation will be found most satisfactorily in a transparently just administration of the schools as really national. *Magna est veritas et prevalebit.*'

This faith in the power of truth also sustained the Bishop in his resistance to other attacks of the Church's assailants, whether Liberationists or Romans.

His intense loyalty to his Church was that of Langton and Wykeham rather than that of Becket and Laud. It was national and practical. He recognized that the conception of the Church's Divine Commission fell short if it failed to grasp the fact that, as the spiritual must work through the material, so 'a territorial pastorate and general provision for religion and a backbone for unity' provided by a National Church was the instrument through which that Commission could be most adequately fulfilled.

He was a typical Englishman, with an Englishman's appreciation of fact, and he abhorred vague theories which obscured practical issues.

He regarded as insanely criminal the possibility that such an heritage might be wantonly crippled by the intolerance and misconceptions of bigoted party spirit, or by the apathy of ignorant indifference. From the beginning of his Episcopate he spared no pains to impress upon his people this conception of the nature of attacks upon the Church and of their duty as temporary trustees of her noble heritage.

At his first Diocesan Conference, in 1885, he stated that

'the interest of the Nation in the preservation of the National Church was an interest hitherto always assumed—naturally enough, for it is the oldest institution of the country. . . . I welcome a discussion which may do the service of presenting the true position of the National Church fully and without exaggeration, and its fitness for the English Nation, in whom it has grown from their birth, upward together.'

At the Diocesan Conference of 1894 the Bishop emphasized

the great loss it would be for Nonconformists if the National Church were weakened or destroyed. They lived upon its existence, able to try their own forms of worship in specially selected places, while on the Church rested the duty of being the universal provider of religion.

In 1896 he pointed out a significant fact, that, possibly from continued trade depression, the number of Dissenting ministers in Southwell Diocese had greatly decreased in the last ten years, a curious fact he had gleaned through inquiries in his Visitation questions. He watched attentively the practical working of the Voluntary system, and was impressed with its precariousness.

Organization for Church Defence and Instruction was initiated at the Bishop's first Synod in 1885. It had the great advantage of the guidance of Mr. William Mason, of North Nottinghamshire, from the outset. Mr. Byron, Mr. Lynch, and Mr. Turbutt, also leading laymen, were its organizing secretaries for Notts and Derbyshire, with the Hon. Mrs. Alexander, for Derby. They and a large body of lay helpers rendered yeoman service to the Church during the twenty years of the Bishop's rule, by vigorous work ramifying throughout the Diocese.

In 1895 the Bishop said to his Conference: 'We have had our eyes opened by pretty general experience to know that, as a Church, we are very ignorant of our history, and require continuous organized education in it.'

The attack on the Church in Wales in 1893 roused the sense of justice and loyalty of Churchmen throughout the length and breadth of England, and nowhere more effectively than in Southwell Diocese. 1893, 1894, and, above all, 1895, were years of great Church Defence meetings in Nottingham, Derby, and all the lesser towns, and many villages of the Diocese. 'The country pronounced against the disintegrating idea.'

But, as the Bishop said in his New Year's letter to the Diocese in 1894:

'Only blind optimism will dissemble that these meetings marked a new departure. . . . Whatever be the issue of the

question, there must needs be a period very trying to all Churchmen, but especially to the clergy, in which assaults, provocations, disablements, injustices, will be shrewdly multiplied, in the face of which they will be like squares under fire, bound to stand to their posts, to close their ranks in unity, loyalty, and endurance, and prove not so much the history and claims of the Church as its value and spirit by patient continuance in well doing.'

In 1896 the Church Defence Institution was reorganized by the Archbishops. In his third Charge, delivered that year, the Bishop commended the reconstituted Church committee to his clergy in these words:

'It is the most irksome thing possible to set in motion any fighting organization for the Church. Church defence has in its title the great merit that it is not Church attack, as it would come to be if the Church were set to push its way as sect among sect. It is in real accord with those who say the Church must stand on her principles, that the action prescribed for Churchmen by the Archbishops is to make her own members know her principles and be united to possess and maintain them. Quiescence due to unpreparedness and ignorance what to do is more disheartening than acquiescence due to indifference. It was not the strength of the Flying Squadron, but its readiness, which made it tell. Now, I don't question lay Churchmen's readiness for their traditional service of holding their fortress and being in time to maintain an institution, but are they ready for open campaign?

* * * * *

'I hope that in our Diocese our diocesan committees and secretaries may during the summer collect their forces and revive activities, which will have to be as permanent and alert as the other political or industrial agencies which undertake the maintenance or extension of great causes and principles. Those agencies are not afraid or tired of repeating and repeating their facts and arguments till they get them into people's heads. Our Church facts are truths as old as our history. But they are unknown to many people who only want to hear them. We have not nearly repeated them enough yet. The old Liberationist fictions are being repeated and repeated, and our people want the answers. Church Doctrines, Establishment, Principles, Clergy, Incomes, Work, Tithes, and Endowments, are as frantically misrepresented as ever. If it is on satisfaction with the present rather than on

history of the past that Englishmen generally will care enough to make efforts, it is nevertheless true that it is on repeated fallacies and fictions that uninstructed Churchmen are put at disadvantage, and answers to those fictions cannot be too often or too simply repeated.

* * * * *

'The traditional immobility of Church-people, and their unreadiness to do or say anything which could be even misrepresented to be aggressive or offensive, would be more admirable if it were not so much favoured by human laziness; or if their opponents recognized that reserve, instead of imputing aggressive selfishness to the Church, all the more virulently because they are left undisputed. Quiet people dread disturbing good feeling by Church Defence meetings. Good feeling ought not to be disturbed by them. Only bad feeling ought to be disturbed by Church Defence meetings, and bad feeling ought to be disturbed. There is no better opportunity than when bad feeling has been shown and bad arguments used in nasty attacks and false sneers. Replies made with good feeling have then their best chance of being heard with attention and being made effective by interest.'

The Bishop's appreciation of the almost insuperable difficulties of formulating the lines of Church Reform (a most important part of Church Defence) was shown in a letter to Canon Robert Moberly, dated December 5, 1885:

'. . . It is very strange to me how our clergy are unaware how little ecclesiastical any of our present clergy system is. It is a pity that the position can't be discussed by clergy with closed doors! Unscrupulous opponents and newspapers warp every statement and take only the sentences suited to them, so that it is difficult to advise men to deal publicly with Church deficiencies. But it is clear that unless we can make the people see now that the Church is for them and a blessing to them, we can't go on as the party cry for politicians without harm to every one. I don't feel hopeful about reform without revolution, mainly because it is so hard to see what reform would be good; and if anyone thinks he does, he is alone in his idea. . . .'

The Bishop's personal method of defending the Holy City was not limited to building up her ramparts. He fired his shells into the enemy's camp beyond.

In his Visitation Charges, Addresses to his Diocesan Conferences, and to popular mass meetings, he breached the pretensions and assumptions built up on the unsound assertions of Nonconformist and Roman controversialists. The following subjects, dealt with in his addresses, show the wide range of his fire.

In his Primary Charge, part two (1888), and in his fourth Charge (1900), he dealt with the pronouncement that '"Establishment is the cause of schism." The exact opposite is the truth.' In an address to the Diocesan Conference Mass Meeting in 1889, he analysed the process of disruption and the difficulties of reunion:

'Separation makes reunion impossible. Party life is a source of energy in a body by its very friction, so long as it is in the body. It ceases to be any strength when it passes outside, and emulation passes soon through rivalry into hostility. So long as corporate union is preserved, union of opinion may, and probably will, be reached in time. But personal separation once made, corporate reunion is beyond human nature. It is easy to form a sect, very hard to dissolve it, and when personal interests are established, impossible.'

In 1889, 1890, 1891, 1893, and 1894, at the popular public mass meetings held after the Diocesan Conferences, at the Conference of 1895, and in his third Visitation Charge of 1896, the Bishop showed his keen logical ability, pungent humour, and ruthless analytical skill in exposing the fallacies of the Liberationist catchwords and fictions, and the weakness of the Nonconformist position. He reminded his hearers of a common instance of "Progress by Antagonism":

'The meanest capacity is familiar with the pig-driving principle, whereby a pull behind insinuates the idea that the animal has itself originated the movement desired';—that 'A Free Church in a Free State means a state subject to Nonconformist rule';—that 'Christ and His Apostles were a small body, but every small body is not Christ and His Apostles';—and that 'What is called Undenominationalism has the air of being a prevailing creed. It might live on its false name and its air of freedom, but it cannot satisfy religious people, if they have no other object to get by it. A creed to catch everybody by being nothing is no creed.'

His telling terse sayings live still in his hearers' memories.

In 1887 and 1895 the Bishop gave some interesting lectures at Sheffield, and at different centres of the Southwell Reading Society, on *The Church of England not Papal or a Sect;* and on *The Change in the Relations between the English Church and Rome caused by the Reformation.* The first was illustrated by an enormous historical chart which I compiled under his direction.

With regard to the Church of Rome, the Bishop was always ready to expose historical misstatements. His address to his Diocesan Conference in 1886 was a valuable contribution on *The Continuity of the Church of England,* which provoked a sharp controversy in Nottingham, in which the Roman Bishop took part. At the Diocesan Conference of 1898 the same subject was again spoken on by the Bishop. *Apostolical Succession* and *The Validity of Anglican Orders* were dealt with in his Diocesan Conference Addresses of 1888, 1894, and 1896, and in his third and fourth Charges. On the matter of English clergy, in 1894, inquiring of Rome whether their Orders could not be accounted valid, the Bishop said: 'I ask you just to remember this fact. If we were instituting a prosecution for trespass, we would not ask the Counsel for the defence his opinion as to the validity of our title.'

On *Reunion with Rome and Roman Developments* the Bishop spoke at length at his second Synod, and in all his Visitation Charges* except the Primary Charge.

This subject may be summed up in the final words of the Bishop's address to the Shrewsbury Church Congress of 1896 on *The National Church, the Conscience of the Nation.* He showed how the flaws of the Roman system were due

'to the catholicity of the one Christian Church which has been a Kingdom of this world. . . . Anti-national papalism is, and professes to be, but it is not therefore, unsecular or non-political any more than Congregationalism. Both make consciences of their own. Both disregard the nation and its conscience. Both call it spiritual to do so. . . . My contention is that the one Church system wholly free for spiritual

* See *The Church and Commonwealth.*

offices and interests is the one system that has its independence, stability, and acceptance secured in accord with the nation's religious conscience as an ideal national Church.'

The paper from which this quotation is taken is a lucid exposition of a favourite idea of the Bishop's. He had dealt with it at a mass meeting at Nottingham in 1889, when he said:

'No thinker can long doubt that a State or Church is something more than a lot of separate units. The separate tissue cells which make up our bodies are transformed in capacity by being placed in connexion, and an organized human body develops powers by their combination which unconnected cells would not possess. . . . A nation's religion appears in its public acts, and may be higher or lower than that of its private citizens.'

And now, in 1896, at Shrewsbury, he developed the idea further:

'A nation is the largest organic unit of action, but ideally, as a unit of action, it ought to be wholly pervaded by one self-governing principle of right, which should be as essential a constituent of its corporate life as its separate, independent, collective will and action. Without an organ for this, its moral constitution is at best rudimentary. . . . Only when a nation is Christianized into a Church which is itself, is its Church the nation's conscience, and its Church organization a real organ of the national body, filling it with light, but living with the nation's life. The reason of National Churches rests on the fact of nations' individuality as real distinct agents.'

The Bishop was little in London. Distance, the great size of his See, and its absorbing calls as a diocese-in-the-making, kept him incessantly occupied. He was not one of the prelates condemned by Archbishop Benson as 'recking nothing of mankind or the nation.' His statesmanlike grasp of the great questions of the day would have led him to throw himself with keen zest into political life had God so called him to serve his generation. But an unwieldy Midland Diocese and work in London refused readily to combine.

He only spoke thrice in the House of Lords. First, on May 17, 1897, to protest against the ignoring of the moral

question in the debate on consideration of preventive measures with regard to the health of the Indian army. He was the only Bishop who spoke. The *Daily Graphic* described it as 'a most interesting speech, which showed a broad grasp of the conditions of the problem, and was full of practical suggestions for dealing with an evil of terrible magnitude.'

The other times were on the occasion of the Education Bill passing through committee. On December 8 and 11, 1902, he spoke on the essential need for freedom of religious teaching, on the effect of introducing the conscience-clause into boarding-houses attached to Training Colleges, and on the reversion to the old practice of local scholarships as part of the co-ordination principle.

The Bishop was a very regular attendant at the Lambeth Meetings of Bishops and the Sessions of Convocation. His first appearance there was thus described by Archdeacon Norris to his son (the Rev. Frank Norris, of the North China Mission), as his impression of the two latest additions to the Canterbury Province when he went, in 1885, as Assessor from the Lower House on a deputation to the Upper:

'I was interested in contrasting the two junior Bishops. That holy man, Bishop King of Lincoln, sat shrinking back in his chair, almost as if he was shy of us; but on the other side sat your old Head Master with his eyeglass in his eye, like a thorough schoolmaster, taking the measure of every one of us, as if the value of what we said depended in no small matter on what we were, while he listened to what we had to say.'

The Bishop's early view of Convocation he thus expressed in 1889, in speaking to his new Suffragan of his manifold duties: 'I think a Suffragan's first duty should be to attend Convocation for his principal. I never knew such weariness of the flesh and spirit!'

In 1901, when Canon Robert Moberly first became a member of Convocation, he and the Bishop made an unsuccessful attempt to travel together from Oxford to London. The Bishop wrote afterwards:

'You were clearly intended to purge your mind in solitude for the task of Convocation, the full magnitude of which also

burst upon you as incredible, even so prepared. It took me years to settle to a real appreciation of Convocation, though I went steadily in obedience and faith. By the time I quit it my faith will be settled.'

Notwithstanding this tepid allegiance, the Bishop did much useful work in Convocation, serving on many of its committees, and adding his unique contribution to the quality of its debates, hinted at in Dr. Temple's words, on some occasion when he insisted on detaining the Bishop for a debate on 'Brotherhoods': 'So many of them go so wrong upon *words*, and will not see behind them.'

It was this power of 'seeing behind' so many big questions which made many men feel that it was a misfortune that the Bishop of Southwell's far-seeing, practical wisdom did not appear to have its proportionate weight in the Councils of the Church. His lay sympathies and independent and frequently prophetic views probably made the barrier.

He spoke seldom. When he did, his 'sage counsel in cumber' tended to peace, justice, and righteousness. So testified his brother Bishops, two of whom may be quoted. The present Archbishop of Canterbury said of his counsels

'that they were always weighty, and were based upon thought, almost always original, and in a very remarkable degree independent, and therefore of even greater value than the thoughts of our best men sometimes are. . . . No one who knew the Bishop of Southwell, and who watched the contributions which he made, either by voice or by pen, to the discussions of controversial subjects, could have failed to feel that he arrived quite independently at a judgment which high scholarship and exceeding clearness of penetrating vision enabled him to arrive at, so to speak, on his own account. I, for one, can say that for many years I have valued in quite an exceptional degree the contributions which he has made to our debates in public and to our counsels in private.'

While Dr. Talbot, the Bishop of Southwark, wrote of him in 1905:

'He was always so kind and friendly to me, even when he sometimes thought me, I think, perverse. Certainly we shall miss one of the most distinctive personalities in our brother-

hood, independent, intrepid, never lifting a finger or saying a word to assert or display himself.'

On various occasions, but especially during the formation of the House of Laymen in 1885, the Bishop's opportunities of informal consultation with my father were of the utmost value to the Archbishop.

Dr. Ridding was looked upon as rather heretical, because he spoke strongly in Convocation on the folly of forming a House of 'gagged laity,' a point on which Lord Selborne entirely agreed with him. He was asked to sound Lord Selborne on his willingness to be the first President. On February 16, 1886, the Archbishop answered Dr. Ridding's communication:

'Thank you, dear Bishop, for your joyful intelligence. Lord Selborne's Presidency makes the prospects of the work, and of the weight of the House's decisions, quite other than they would be. A new lease of service is secured to the Church in her present position, and during that time we must show the people that she is indispensable to them.

'Your ever affectionate

'EDW. CANTUAR.'

In 1888, at a Bishops' Meeting, the Bishop of Southwell revived a scheme (proposed some years before by Bishop Jackson) for the expedition of uncontentious Church legislation through the House of Commons by an Enabling Bill which should direct such measures to be laid on the table of both Houses, and to obtain the force of law if in forty days no address be presented against them. Both Archbishops, with the other Bishops, accepted it as a 'very wise idea.' Although at that time some Liberal leaders wished to escape Church contentions in Parliament, it unhappily failed to obtain acceptance at Westminster. In 1895, when the Church Reformers again revived the idea, the Bishop, in correspondence with Canon Gray of Helmsley, wrote: 'I fear that the position of Church questions is now so materially altered that it is not in the least likely that either party would see their way to remove them from Parliament.'

His independent views drew from Dr. Ridding a remonstrance about the composition of the Court proposed for the trial of the Bishop of Lincoln (Dr. King). Dr. Ridding shared Dr. King's conviction that the Court should be composed of all the Bishops of the Province, not of Selected Assessors. Dr. King made a statement to this effect on February 12, 1889, the day of the opening of the Archbishop's Court. The Bishop of Southwell, whose severe illness necessitated his wintering abroad, before starting for Egypt at the end of 1888, addressed a protest on December 20 to the Archbishop.

After stating his assurance that the chief anxiety of his Grace would be *et esse et videri* perfectly impartial, the Bishop said:

'But your Grace has now to make a precedent for the future; and if the infallibility of English law makes a precedent, however formed, rule the future without appeal, those interested in a precedent must make their representations before it is too late.

'I venture, therefore, most respectfully, but most seriously, to demur to a Court for the trial of Suffragan Bishops being formed by a selection of particular Bishops made for a particular case by the Archbishop. It may seem a sufficient practical reason to say that such a principle of selection might hereafter form an instrument of injustice in the hands of partial Archbishops and Bishops. Suspicion of partiality and consequent disobedience could scarcely be avoided.

'But I demur upon principle. . . .

'Two Courts may be made to claim acceptance. The law has assigned you jurisdiction, and that upon a Visitational Case of an Archbishop's sole action. I suppose that that involves that the Archbishop may try a case by himself, though that is not in accord with Church practice, or with the recent course of legislation about trials of the clergy by Bishops. Still, the Archbishop, judging with full and single responsibility, appears to be established by the recent legal decision to be one Court that may claim recognition.

'The second Court is that of the Archbishop sitting with all his Suffragan Bishops. Beside the many reasons of advantage which this Court would have for it, it is the only form of Court which could claim to be on Church principles. This appears to have been the view of the Lambeth Conference of 1867. . . .

'The fact that there are no Statutory directions for the formation of a Court by which an Archbishop is to exercise the jurisdiction ascribed to him does not give the Archbishop arbitrary discretion how to form one, nor create a claim on Suffragans for allegiance to whatever Court he chooses to form. As one of your Suffragans, I demur formally to a precedent being now made for the future, of a Court for the trial of Bishops being formed on any method of selection by the Archbishop, for the particular trial, of any part out of the whole number of the Bishops of the Province.

'I further claim that, if a Court of a new kind is to be formed, not by Legislation, for the trial of Bishops, the Bishops liable to be tried shall have their proper voice in its formation.'

In the Archbishop's reply, dated December 24, he said:

'. . . You understand me to be proposing to form a new Court for that purpose at my own discretion by selecting Bishops to be Judges to try such a case, and to create in so doing a precedent for the future, and that you formally object to this action.

'I can well understand that you should feel anxious for my sake, as you evidently do, as well as for wider and larger reasons, if you thought that I contemplated proceeding in this manner.

'The Court which has been put in motion is not one whose authority has been "given," as you say, by legislation. The existence of that authority has been fully *recognized;* but it is not conferred by any statute. This recognition, you justly say, does not give power to the Archbishop to form a Court; for it recognizes the Archbishop as being alone the Court. No precedent has to be or can be created, for a precedent exists with details most elaborately recorded. It is not proposed to depart from this precedent in the very slightest particular, and so no new precedent can be established.

'Taking that precedent, five Bishops of the Provinces were summoned, not to be "Judges," but "Assessors."

'With regard to your own suggestion of the Archbishop sitting with all his Suffragans as Judges, I would suggest to your consideration that this would be (in contrast to the above) "a Court" totally unrecognized by the law. According to "Church principles," it would be a Synod. It would be the Upper House of Convocation, which probably might incur penalties if it sat for judicial purposes. Its decisions would have no validity.

'As a question of policy, its constitution would be the worst for the purposes of a Court. It would be a mere chance at any period whether in the whole body there was a majority of some one colour or school. Selection imposes responsibility as to the representation of different schools.'

In the Bishop of Southwell's reply of January 3 he said:

'I cannot regard a Provincial Court of Bishops as "new" or "creating a precedent" if it represents the ancient custom of the Church. . . . The principle of Assessors being selected for particular cases seems to me too serious to be accepted without remonstrance, if not opposition. So far as has been yet shown, that is not proved to have been the method adopted in the case used as the precedent, and cannot, therefore, be the recognized method for precedent; even if the presence of Assessors may have the negative recognition as a possible element in the Court, which it may be said to have until that point is itself raised as the issue. If it is said, There will be a very fair and good Court made, what is the sense of obstructing or making objections? I must answer, that it is by the action of good men, who are trusted to act fairly, and whom no one likes to criticize or oppose or disoblige, that bad precedents are mostly created, liable to abuse, and which come afterwards to be abused. A precedent has necessarily to be made in the existing uncertainty how the Assessor Bishops were chosen for the Bishop of S. David's trial. They may have been elected, as well as selected, or at least in some way accepted. This main point is not certain. I venture to conclude by again urging, That for the formation of the precedent which has to be somehow created, the Suffragan Bishops have an equitable claim to be consulted; and That the principle of Assessors being selected by the Archbishop for particular cases is one which ought not to be recognized or submitted to, unless established by Statute.'

The Bishop's absence in Egypt precluded him from being able to take further part. On February 26, 1889, he wrote to Canon Were about the Bishop of Lincoln's protest:

'. . . I must own that Metropolitans are so late a development that any formed rules or precedents to rule them are hard to find. I certainly think that the view is one that ought to be discussed. . . . I wish *The Guardian* had not spoken of the "Upper House of Convocation" as the body

whom the Bishop invokes. That purely English aspect of the Bishops Suffragan will not suit.'

And again on March 5 he wrote:

'I fancy the adjournment of the Trial won't do harm, but I don't expect anything to come out of the "extended protest." None of the suggestions for evading the issues promise much result. But it is hard on the Archbishop to lay on him the blame for the Trial. He certainly could not refuse under any English system (since Becket) to hear a case when called on by the Queen. . . .'

The Archbishop's Judgment, delivered November 21, 1890, was affirmed by the Privy Council on Appeal on August 2, 1892, the year of the Bishop of Southwell's second Visitation. In his Charge he said:

'I accept the Judgment completely as not only that of a Court determined by the chief authorities in Church and State to be competent, but also of a Court which, if formed, as I think, on faulty principle, was nevertheless formed of the best men that could have been found in any way for the purpose. . . . I think the ancient model of a Bishop's Trial more equitable than the latest modern.'

On Archbishop Temple's 'Hearing' on the Use of Incense, processional Lights, and the Reservation of the Blessed Sacrament, in 1899, the Bishop said in his fourth Visitation Charge:

'I regard the procedure as no private unofficial arbitration, with no authority attached, but as the constituted procedure for authoritative decision upon the questions referred to it. . . . I regard it . . . as the very idea of spiritual government in an Episcopal Church that we wish to have doubts settled and ambiguities removed, and we accept a constituted head to rule upon them. I accept the Archbishop's decision without any discussion.'

During the Lambeth Conference of 1897 the Bishop of Southwell was Chairman of the Sub-Committee on the Moravian and Scandinavian Churches. The question of the validity of their Orders was postponed, for further inquiry and consideration before the next Lambeth Conference of 1908.

Negotiations between the Bishop and Mr. Mallalieu, Secretarius Unitatis Fratrum in Anglia, were being carried on up to the time of the former's last illness. The Secretarius lived at Ockbrook, near Derby, and was most sympathetically helpful to Diocesan Church extension. On June 28, 1904, when the Bishop lay very ill, Mr. Mallalieu wrote to him, rejoicing over a definite step of advance taken by the Archbishop of Canterbury. He said:

'I cannot tell you how deeply thankful I am to God that the matter has progressed thus far, and I am also profoundly sensible that this advance has been, humanly speaking, due to your kind Christian offices in the matter.'

There was one other form of Church activity outside his Diocese which the Bishop felt it incumbent on him to help. He took part in ten Church Congresses, reading papers,* preaching, presiding at their meetings. His efforts culminated at Nottingham, where he organized and presided over a successful Church Congress in 1897. His addresses at Reading in 1883 on *Purity*, and at Exeter in 1894 on *Secondary Education*, both attracted deep attention at the time.

The larger issues, the vital interests, of the Church and the Nation were never absent from the Bishop's mind. He lost no opportunity for directing the attention of his people to them. But, with the exception of the lines of service indicated above, he was not free to go forth on errands of usefulness beyond the limits of his Diocese. Possibly his greatest service was rendered in enlarging the horizon of so many of its inhabitants, and in helping them to form truer ideas of what Christian brotherhood should be.

* See Bibliography, pp. 359, 360.

CHAPTER XVI

THE LAST DECADE (1894—1904)

THIS chapter must lead us again by the Pilgrim's Way through the second decade of the Bishop's rule. Its milestones mark many points already mentioned concerning the building of the Diocese, the share taken by the Bishop in some of the great movements of the day, and his relations to his flock.

But here and there groups of interests still claim notice.

Four years were marked by much special work for Foreign Missions. The Diocesan Triennial Festivals of 1894, 1897, and 1903 at Southwell have been already spoken of. In 1894 the Bishop was one of the chairmen of the first general Missionary Conference of the Anglican Communion, held in London May 28 to June 1. He presided over a discussion on *Native Agencies and the Episcopate.* His concluding summary pointed out that

'the question of Native Ministry and Church independence is the most central missionary question. Stability of moral character, in assured faith and exemplary life, is the one essential requisite for a minister. But, in regard to knowledge and intellectual preparation, the only general line which is indicated is that ministers must be advanced beyond their people.'

The first of several missionary exhibitions, held in various towns of the Diocese, was opened in Nottingham by the Bishop in 1894.

He was greatly interested in the Archbishop's mission to the Assyrian Church, and supported one of its schools—'the cheapest school I've ever had to do with,' he observed, for its total cost was defrayed by a modest annual £4 subscription.

His friendships with his 'Bishop-sons' and other missionaries made him a glad supporter of special missions ranging from Western Australia to the Falkland Islands.

In 1901 he took a heavy personal share in arranging the S.P.G. Bicentenary celebrations in his Diocese on a fitting scale; and the great success of services and meetings well rewarded him. In his call to his Diocese to gather to them he said:

'The hour seems come when wisdom, faith, and sacrifice are invited, in a degree never before known, to absorb the failing systems of nations into the Christian teaching of the One Religion.'

He was present at the services in Nottingham, Chesterfield, and Derby, and presided at the three evening meetings. He attended the Thanksgiving Service in London, and was one of the London preachers. His address was full of suggestion of the true 'Imperial idea.' He drew a fine picture of

'Imperialism of kinship freely coherent by identity of spirit, this body bound freely by union of hearts, a reality at once most consonant with British liberty, and also the very form of corporate existence presented by the Gospel for the unity of Christ's Church. . . . This expanded sentiment of world-wide brotherhood is the very moral and mental material to be spiritualized by the Gospel.'

The following letters may fitly find a place here, as showing that the missionary interest of the friend of Patteson burnt keenly to the end. The first is addressed to Dr. J. W. Williams, Bishop of S. John's, Kaffraria, a Wykehamist pupil, whom he tells on his Consecration as Bishop, in 1901, that he, with four other of Dr. Ridding's episcopal pupils—

'Cornish at Grahamstown, Parry at British Guiana, Stone Wigg in New Guinea, are among the pioneers recently selected for difficult posts—as well as Baines at Natal, who will be a lively neighbour. I hope our old Founder's spirit may live in "True Sons," and make true religion and useful learning flourish and abound to those ends of the earth. God bless and guide and keep you,

'Your affectionate brother in Christ,

'GEORGE SOUTHWELL.'

He wrote again to Bishop Williams in 1902:

'. . . *Informatus Informanti.* I have read your papers with great interest, for your own sake and that of the South African Church. Your special difficulties are the chief interest and are exaggerations of ours at home. I was delighted to read my next-door old pupil, Bishop Cornish's appeal to united work with the Dutch, which I have been saying in my own Conference seems to me the crux of the African racial question after the war. I hope your Synod will be wise in time, and devise some co-ordination with the Dutch ministers without too much ecclesiastical technicality. They are not likely to wish to combine, I'm afraid; but are certain to resent with Dutch temper assumptions of superiority which our belief in being right gives no claim to do over those who think we are not.

'I am sorry that your men and boys are backward for Confirmation—but the sexual temptations are so main a part of young discipline . . . that while the Christian level is maintained, the failure is not to be wondered at. It is the old question why Constantine, etc., would not be baptized till dying. It is better than being confirmed and remaining animals. It depends so much what their reasons are. If the mothers begin, the next generation of boys may be better—unless it is presented as a female practice, not masculine.

'Your schools are, as you say, your great work, but not so much for Creeds and Articles as for Christian life. At the same time, whether it is your type or the Dutch, it is by continuous religious atmosphere and services of some kind that the first transformations seem made most real, if the clergy tone and belief impresses reality. I suspect that industrial discipline is the best secular training—manual, more than mental, discipline—as the old Benedictines regenerated Europe by industrial settlements and making habits and aims of industrial kinds. To make laziness a sin in their minds and duty a religious law.

'But I know less of your Diocese and its people than even of Zululand, where one of my special men [Canon Davies, from S. Bartholomew, Nottingham] is in charge of a college, and I hear constantly of him. I suppose Zulus have more grit in them.

'Our Education Bill is made into a Disestablishment Bill by the action of both sides. But there it is. I hope we shall use it better than we have made it. But we all have to fit as

best we can into our own environment and "peg away." *Quisque suos patimur Manes*—and they have to suffer us, too!

'Yours affectionately,
'GEORGE SOUTHWELL.'

To Dr. Awdry, Bishop of S. Tokio (on his leaving England to return to Japan):

December 29, 1902.

MY DEAR BROTHER BISHOP AND BISHOP BROTHER,

Will you take and use the enclosed? . . . We love and admire you both, and should be glad to touch the fringe of your work. The old order changeth, but God renews Himself in many ways, and Japan is somewhere near the ends of the earth to which we all look.

You look so young, and Emily, too, that I hope you will both last through the R—evolution and be *pars magna*. This is good-bye, and *bon voyage*, and happy New Year, and 'send off' in our best love.

Yours affectionately,
GEORGE SOUTHWELL.

To return to 1894. The Parish Councils Act of that year enabled the people of Thurgarton to elect the Bishop as their Chairman. The suspicion with which the Act was received in the more lonely villages of Notts was expressed by a neighbouring farmer, who greeted its advent thus: 'In our village folks will do nowt, say nowt, and sign nowt, and if other folks can make owt of that, they're welcome.'

At the same time I was elected Rural District Councillor and Poor Law Guardian. The Bishop showed his deep interest in the Workhouse and its inmates by visiting them and occasionally entertaining them at Thurgarton.

During the year the Bishop protested publicly against the action of Lord Plunket, Archbishop of Dublin, in consecrating Señor Cabrera as a Bishop for Spain. The action was, he said, in the words of the Early Fathers, 'setting up a rival altar against the altar of the Country.'

On October 16, 1894, and on December 23, 1895, the Bishop was presented with a pastoral staff and cope, unrivalled in beauty. The unique dignity of the staff, with its stock of

ancient narwhal ivory and crook of gold and sapphires, with S. Chad and S. Paulinus carved upon it, was deeply treasured by him as his people's gift. It was presented by the Bishop of Derby 'on behalf of the clergy and laity of the Diocese, to show their appreciation and their loving knowledge of his faithful work and services among them.'

The unique value of the magnificent cope, given by the women of the Diocese, consisted in the fact that its rich embroidery had been entirely worked by themselves. It was afterwards worn by Archbishop Temple at the King's Coronation. This gave it an historic value, which the happy accident that the Archbishop did not possess a cope caused to be bestowed upon the cope of the Bishop of one of the youngest Dioceses.

1895 was marked to us by the great sorrow of my father's death. He died on May 4, after more than eighty-two years of noble service to God, his Church, and his country. He had always rejoiced in the Bishop's work in Southwell Diocese.

'Your husband is doing the work of a Bishop indeed,' he wrote to me, 'and whatever judgments or mercies are yet in store for our Church, good *must* come out of that, whether we may or may not live to see it.'

On Ascension Day, 1895, the Bishop took part in the ancient custom of 'well-dressing' at Tissington, in Derbyshire, where the whole village marches in religious procession to each of the five wells, and a service of blessing is held at each. The wells are decorated with Biblical scenes in mosaic, made entirely of flower petals laid on clay. (Well-dressing also takes place in other Derbyshire parishes.)

On October 25 the Bishop preached to the Conference of the National Union of Women Workers held at Nottingham.

'It may seem to many of you,' he said in the course of his sermon, 'to be fanciful mysticism to see the dual life of the Incarnation in all Christian work; but that dual nature is presented to successive generations in its two parts separately, each in turn with chief prominence. One generation dwells

on the Divine aspect, and its religious words are full of the name, nature, and dealings of God. The next, by a reaction from thoughts which tend to unreality, apart from action and experience, sets its religion in Humanity, in the elevation of man's life, and its effects on what is seen and actual. Not the Kingdom of Heaven, but the Son of Man, is its religious idea. We live in such a generation. Christianity means to it the Sermon on the Mount.'

On October 27, 1895, the Bishop opened the beautiful new church in the Winchester School Mission Parish of S. Agatha; and on January 5 and 6, 1896, he officiated at Father Dolling's farewell services. The church was crammed. Hundreds of men and sobbing women gave pitiful testimony to the burning love which Father Dolling and his sisters had awakened in their hearts. All the Bishop's efforts for peace-making and help were put forth on the following Sunday, when he took some of the services in the stricken parish.

The epoch-making years of the Bishop's Episcopate were probably those of 1896, 1897, and 1898. They were dominated by important Diocesan, Church, and National events. Eighty-three Education Meetings attended by him and thirty-six Church Consecrations showed remarkable activity in two leading lines of service. In 1896 the Bishop's third Visitation was held in seven centres. He took part in three Missions that year—at Chesterfield, Carrington, and the great General Mission at Derby.

The shudder that had passed through Europe at the horrors of the Armenian massacres shook the Midlands also. The Bishop presided at several meetings of sympathy, giving wise counsel to ardent spirits that it was equally the duty of

'Christian England to make it clear that the country stood united behind her responsible representatives for insistence on right as essential for the stability which is the only basis of peace,' and also 'to control impatience from aggravating the evils which it desires to remedy, and to join in strong united prayer and intercession to the God of Peace.'

In June, 1896, he was approached through Canon Scott Holland with a request that he would be the bearer to the

Czar of a petition from eighteen English Bishops, and great numbers of Churchmen and Nonconformists and of Armenians living in England. The Bishop took counsel with the Archbishop and Bishop Creighton. Their emphatic belief that disaster would result from an English Bishop presenting the petition (through Russian inability to conceive a National Church taking action, independent of State inspiration) made Dr. Ridding thankful that a substitute was found in the American Bishop of Washington, who willingly became the bearer of the petition to St. Petersburg.

The crushing news of the Archbishop's sudden death came upon the Bishop the week before his Diocesan Conference. He hurried back from the funeral at Canterbury to preside at his Conference, when he spoke of his dear friend and leader's death in moving, eloquent words which will never be forgotten.

'For thirty-five years he was to me a friend, whose growing influence has been one of my chief interests. Our points of contact have been very special. On no occasion, great or small, have I not felt that he has done me special good without meaning it. . . .'

Then, passing from 'private friendship,' he went on to speak of 'the great public loss.'

When Dr. Temple was appointed to the vacant Archbishopric, the Bishop said that the announcement

'will be hailed with the greatest satisfaction by all who understand the man and the position. His personal weight has for years given him a principal place in the counsels of the Episcopate, and his large grasp of the greater problems which constitute the present special calls upon an Archbishop of Canterbury make him beyond all question the one man to fill the vacant throne.'

At the meeting of Parliament in 1897 he introduced Dr. Legge, Dr. Creighton, and Dr. Temple into the House of Lords, when they took their seats as Bishops of Lichfield and London and as Archbishop of Canterbury.

The Queen's second Jubilee dazzled London on June 22,

The gorgeous pageant, with its symbolic courtesying of the victorious colours to the dust at the passing of the white-haired Queen; the crowning of her God-fearing life of purity, wisdom, and faithful service, with her prayer for God's blessing on 'my beloved people'; and the ecstasy of loyal reverence that thrilled her capital, found expression in the wonderful Thanksgiving Service in S. Paul's Cathedral, in which the Bishop took part.

The Lambeth Conference followed immediately after the Jubilee. Illness had prevented the Bishop from taking part in the Conference of 1888. He atoned for that failure by his unbroken attendance and services during 1897. We rented a house in Grosvenor Road, opposite Lambeth Palace, and there, throughout July, a lunch-tide stream of Bishops flowed unceasingly into our tiny dining-room. Dr. Ridding took part with much enjoyment in what he described as 'the stately services, the historic pilgrimages, the goodly brotherhood, of the Lambeth Conference.'

Meanwhile, the preparations for the coming Church Congress at Nottingham were pressing more and more heavily on him. In all the arrangements he was unsparing of time and trouble to make the Congress an opportunity of help to his Diocese and to the Church.

The first time the Church Congress met in Nottingham was in 1881. The second was on September 28, 1897. On the last day Lord Meath stated in his speech of thanks to the Bishop for presiding, that, in those intervening years 'the interests of the Church of England had been well advanced, through Dr. Ridding's aid, in a manner which was almost unprecedented.'

Certainly all the visitors to the city were struck with the warmth of feeling of Nottingham for its Diocesan, to which the Mayor, Dr. Fraser, in his address of welcome, also bore emphatic testimony.

Whatever wider effects the Church Congress may have had, it had a very beneficial effect in drawing closer together the Churchpeople of Notts and Derbyshire, who united in strenuous efforts to make it a successful and harmonious Congress. The

Nonconformists of Nottingham co-operated with Churchpeople in hospitably welcoming the 2,500 guests.

The Church Congress was held at an unusually early week in the autumn on account of the unchangeable date of the historic Goose Fair, for the Bishop explained to the Congress: 'I learnt that no Mayor, or Council, or Home Secretary, or "all the Queen's horses, and all the Queen's men," could disturb the sacred birds from our Capitol for an hour without an Act of Parliament.'

It was picturesque from the unique character of its processions and meetings, given to it by the presence of twenty-one 'Transmatine brothers,' as the President called the visitor Bishops. It was marked by new developments in the shape of crowded special meetings for teachers and for men in business.

It was the first Church Congress attended by the Archbishop since his enthronement at Canterbury. He told Nottingham that

'Dr. Ridding was a very old friend. We knew each other long before either of us was a Bishop at all. There is no Bishop with whom I am more glad to be associated in Church work than my old and warm friend the Bishop of Southwell.'

Enthusiasm was stirred by his splendid sermon and speeches, and his presence was the greatest help and delight to the Bishop.

In his Presidential address the Bishop of Southwell spoke of the Jubilee, the Lambeth Conference, the relations of the Mother Church of England to her Daughter Churches, and her missionary Call. 'Home work and missionary work live or die together.'

The Archbishop was delighted with the address—'clever, witty, good.' 'He sent everybody away happy,' was the dictum pronounced upon it.

During the Congress the President was ubiquitous at meetings, services, and gatherings, and we entertained hundreds of guests in the Judges' Lodgings, most kindly lent to us by the County Council.

That the Bishop did not break down under the great strain

of 1897 (he was now in his seventieth year) was a mercy for which we were very thankful. Perhaps Nottinghamshire air had strengthened his powers of endurance, like those of the farmer's wife in the Vale of Belvoir, whose exasperated husband remarked: 'They say all flesh is as grass, but ye're hay-bands for toughness, I reckon!'

The Bishop refreshed himself from the fatigues of the year by translating Mr. William Watson's volume, *The Hope of the World and other Poems*, into Greek and Latin verses. He received a letter from the poet speaking of 'the gratification and enheartenment' these translations caused him. It was after the Church Congress that Mr. Gladstone informed the Bishop of 'the great pleasure he derived from the account which reached him of the good government of the Diocese and the state of Church affairs in it.'

Eight months later the great Churchman and leader was taken to his rest, and the Bishop preached in Cathedral at the memorial service 'on the world-leader, whose life's work was not as an administrator so much as a maker of ideas.'

In 1898 a reminder that his power of bodily endurance might easily be overstrained was emphasized to the Bishop by obstinate sciatic pain. His father's crippled rheumatic condition at a comparatively early age was a warning to him of possible contingencies. Happily, a visit to Aix-les-Bains in the summer delivered him from his foe for a time, but he never forgot that the incapacitating pains might return, and faced the prospect with his usual quiet courage.

The following letter to my father's sister, who had been Mother of S. Cyprian's Home for many years, and was at this time lying very ill at Oxford, may be given here. The Bishop reverenced her patient, merry holiness as shining in this world with the glory of the saints. 'She is already belonging to the spirit world,' he said.

April 26, 1898.

My dear Aunt Emily,

It is a very great pleasure indeed to me that you have thought of giving me your *Nicon*,* which I shall value very

* *The Replies of the Patriarch Nicon.* Translated from the Russ by William Palmer. Trübner, 1871.

dearly in thought of you. I always hope that, sad for the work as it is that you have been invalided, you have found what must have been a great trial to your lively spirit, to be peace and rest as well as discipline. I feel 'whiles' as if any day I may have to retire crippled; but lazily well disposed as I am to such prospects, I fear that, with the removal of all the restraints created by my relations to all sorts and conditions of men, isolation would most likely only make me a pestilent piece of clay. . . . Are you 'sister' or aunt?

Your affectionate

GEORGE SOUTHWELL.

Nottingham was a favourite resort of Congressmongers. On August 29, 1898, the Annual Conference of the Institute of Journalists was opened there. The Bishop's sermon before them, in S. Mary's Church on the previous day, was an interesting example of his apprehension of the aims and position of unfamiliar groups of workers. He pointed out that

'truth, not in the sense of correctness so much as truthfulness in the sense of sincerity, is the condition, not only of each journal locally and immediately having a righteous influence, but also of the Press-world, in its complex operations of advancing any general truth, and of solidifying its acceptance rightly in the public world.'

Sir Edward Russell, the President of the Conference, wrote that evening to thank the preacher for his

'powerful and pregnant discourse. . . . It was just the sermon necessary to win justice for the Press from the public, while—still more important—inspiring in the average journalist a sense of what he ought to be at his best. I have always felt, but never heard so well expressed, that profound estimation of the value and responsibility of the written word which you so impressively inculcated.'

All the colour was blotted out of 1899 and the two following years by the smoke of the South African War. 'The one engrossing interest runs year into year in its continuance,' wrote the Bishop. At the end of the black month of December, 1899, he issued two special prayers for the use of the Diocese on January 7, 1900, adapted from Bishop Jeremy Taylor's Occasional Offices, *Prayers for Time of War* (first

used in 1597). He also added the following prayer for those who suffered:

'Look down with compassion, O merciful Lord, on those who suffer by wounds, by sickness, by captivity, by death, by bereavement, by anxiety, by distress. Thou knowest their necessities and our ignorance in asking; do Thou keep them in body and soul as Thou alone in Thy infinite wisdom canst, through Jesus Christ our Lord. Amen.'

In 1899, on February 10, the Bishop, who had been a diligent worker on the Convocation Committee on 'The Revised Versions of the Old and New Testament,' made an interesting speech in Convocation on the Committee's report. He stated that he had given

'a very close consideration and careful comparison of the two versions with each other and with the Greek. . . . If I might select an example ["of the immense superiority of the whole version in intelligibility"], I should say that the three hardest epistles—the Epistle to the Romans, the Epistle to the Ephesians, and the Epistle to the Hebrews—are entirely transformed—the whole arguments in those very hard epistles—in a degree which I had not thought possible. . . . I have been giving considerable pains to the study, and the effect is to make me give up altogether the first impressions that I had that the Revised Version of the New Testament was, in many ways, a jarring book to read; but as regards the rhythm, and, still more, the important qualities of faithfulness and consecutiveness and intelligibility, I believe that it is such an improvement upon the Authorized Version that I shall do my best to encourage its use in the Church. . . .'

This he did in a Pastoral to his Diocese.

An attack of influenza in January, 1899, developed heart weakness, which entailed on the Bishop suspension from active work till his September Ordination. His Diocesan Conference received him with an ovation of friendly pleasure at his recovery, and his address on *The Archbishop's Hearing* and on *The Unique Church Position of the Primate*, comparing it with that of the Pope in Rome, was welcomed as another of his valuable contributions to historical thought.

'. . . We want no Pope at Canterbury. We rejoice that our daughter Churches have asserted independence, and may

grow to form a world-wide Council, able to maintain, correct, develop in breadth and freedom, what things at first they must wisely accept from their mother, as their mother in her infancy learnt her lessons from hers. Grown-up children help parents best when not in leading-strings. No Pope at Canterbury—no! but an Archbishop, one to stand as recognized representative of our Church to the power representative of the State. This is the Church-State place assigned him in the Act of 1559, not regulating his Church relation to Bishops of the Church, but to the State.'

The icy, unbroken winter of 1900, 'in the anxieties of the War, in which greater and smaller things alike were merged,' saw no stronger examples of courage and sacrifice than those shown by the men and women of Southwell Diocese. The enheartening words of the Bishop's New Year's letter to his people, and of his address at the Farewell Service for the South Notts Hussars on January 27, brought strength to many tortured souls; from time to time he was able, with his understanding sympathy and strong trust in God, to comfort those who suffered from the sickness and death of their dear ones in South Africa. But the strain perceptibly aged him. Notwithstanding, he worked unflaggingly, travelling much about his Diocese. A sojourn in Nottingham, his Quinquennial appeal for the Church work of Derbyshire, his Visitation, and a gathering at Thurgarton of those whom he had ordained—all took place for the last time this year with happy success. His Visitation Charge, delivered at six centres, was a comprehensive survey of *The Ministry Spiritual*, the Principles of Ordinals, and the Position of clergy and laity in the Church.

Two visits paid by us that year were marked by special circumstances: the first, in May, to Glossop, where, in an interval between many engagements and services, the Bishop visited the excavations which were being made in the Roman Melandra Castle. This camp is situated on the Roman road between Manchester and Brough (near Castleton). The rich discoveries of walls, gates, and fragments, which were rewarding the explorers, afforded the Bishop the keenest delight.

The whole neighbourhood was fired with interest. The poetry of antiquity happily appealed more successfully to the

Derbyshire mountaineer than the poetry of words, for gossip averred that one of their Burial Boards had just refused to allow a quotation from Lord Tennyson's *Crossing the Bar* to be graven on a tombstone, because 'the words were pure doggery.'

The Bishop's antiquarian interests had been feasted some years before, in the summer of 1893, when, under the guidance of his old pupil, Mr. Haverfield (now Camden Professor of Ancient History at Oxford), and of Dr. Hodgkin, we had enjoyed a delightful three days' ramble along the Roman Wall, visiting camps, fosse, and vallum, and Hexham, with its Saxon and Roman remains. How eagerly he scanned the ruts of the streets at Chester, the worn stone seats in the gates, and the wonderful Hexham sculpture of the Roman soldier and the naked barbarian!

Melandra Castle, on a smaller scale, was a most interesting specimen of a Roman camp, and the Bishop returned to Thurgarton with uplifted head, the proud rival of his brother of Newcastle.

The second visit of 1900 was to Monte Generoso, during our summer holiday. It overlooks the great Lombardy Plain, dotted with white specks representing Milan, Monza, and clusters of villages. We were tranquilly looking down on Monza at the moment of King Humbert's assassination there, on Sunday, July 29. Our curiosity had been roused by the strange, mysterious conduct of some foreigners, who flitted about our neighbourhood for some days before the tragedy. That day they disappeared.

One valuable diocesan institution to which the Bishop was glad to be sponsor saw its birth this year—the Diocesan Lending Library—built up on the most successful modern lines by the Rev. A. N. Bax.

At the end of the year the Bishop compiled for his Diocese a Special Service for the Last Evening of the Nineteenth Century, which was so greatly appreciated that demands for it came from all parts of the country. Sixteen thousand copies were sold.

The first days of 1901 were saddened by the death of Bishop

Creighton. Eight days after, a second blow fell, plunging the country and family of nations in one common grief—the death of the Queen. The pulse-beat of death sounded through the whole Empire in the booming of the minute-guns.

That week the Bishop was Chaplain in the House of Lords. Parliament was summoned for the following day, January 23. The Bishop hurried up to London and made inquiries by what names the King was to be proclaimed, and the Queen to be mentioned in the prayers. Nobody knew. He searched in Lambeth Chapel, Westminster Abbey, and the House of Lords Library; but every old Prayer Book had vanished during the sixty years: none survived to show any precedent. The Privy Council met, the King's Proclamation was drawn up, and just before the opening of the House of Lords, Dr. Ridding was instructed to pray for King Edward and Queen Alexandra. He had the historic duty of reading the first public prayer for the new King, and thus declaring the name by which he was to be known.

In the Bishop's two Memorial sermons in S. Mary's, Nottingham, and in his Cathedral, he traced the glories of the Queen's life with tender appreciation:

'. . . The personality of the Queen's long life grew and grew,' he said during his sermon, 'but it was always a consistent growth of a genuine character from its budding promise to its supreme dominion. . . . We see the vastness of its fruits, the beneficence of its influence beyond its visible operations, its elevating power over a reluctant generation, its conquest over popular prejudices, and, in its prime, even over popular follies and faults, its acceptance by peoples infinitely varied in thought, feeling, and customs; all this belongs to her royal position and its Imperial opportunities. She was a great Queen—and yet her lesson in history is not the greatness of Queendom, but the power of personal character.

'The world has seen that Kings can rule in righteousness, and minister true judgment unto their people. . . .'

1901 was again a year of very continuous work, with 110 services, and nearly as many meetings, scattered far and wide over the Diocese and in London. The London work was

made as restful as work could be by the delightful hospitality of the Admiralty, where my brother was installed in 1900, and of Lambeth Palace, where the Archbishop and Mrs. Temple decreed that we should always stay for Bishops' meetings or Convocation. The Archbishop had offered 'his oldest, dearest friend, Dr. Ridding,' rooms in the Lollards' Tower; but the charm of Lambeth itself outbalanced that of its *dépendance*, and the constant visits there during his latter years were a keen joy to the Bishop. Like his great chief, he realized age in the fact that the ranks of his contemporaries were thinning, and that old friends were as rare as they were precious. On June 10, the Bishop preached at the Thanksgiving Service in S. Mary's, Nottingham, for the return of the survivors of the Yeomanry, to whom he had given Godspeed on the black evening of January 27 in the previous year. He bore witness that

'in my lifetime no revival of English spirit has equalled the response made to our Country's call by your body and by bodies like yours from all parts, not of this Country only, but of the Empire. . . . We feel deeply indeed, many of us with deepest personal sorrow and loss, the scars and wounds suffered by your body; but we can thank God for the spirit, the service, the example of those who served unto death, as well as for those who have returned in safety and honour.'

He reminded them that their life at home should be ennobled by their experience of devotion and discipline:

'You return to your old places and associations. If any less noble past claim you back again by old associations made when you had not yet learnt what life and death and manhood mean, say: "We buried all that in South Africa. At home, too, we will fight the good fight as trained in a school of realities, to be faithful soldiers and servants of God and of our Country."'

We spent most of July, 1901, in our summer holiday in Winchester. The presence of a second successor, Dr. Burge, made the years of the Bishop's Head Mastership recede into patriarchal grandfatherhood. A month of irresponsible life among our old haunts brought joy and refreshment. At

Domum Dinner the Bishop was Chairman, and his old colleagues and pupils were enchanted with the fire of his speech. 'It was splendid! Like Gladstone and Bright at their best!' declared an enthusiastic disciple.

We kept our silver wedding at home on October 26. The blessedness of our happy twenty-five years of married life may be truly described by words of my husband's in a marriage address given by him that summer:

'Marriage is the embodiment of self-surrender for others' happiness, to find one's own happiness in self-completion in union. Entire confidence, entire trust, identity of interest, grow the twain into one, as God has made one human completeness. . . . Both need "helpmeets," and the man has the part of "comforting" most. Prepared in happy homes by duty, love, help, in all little unselfishnesses, the Christian character culminates in Christian marriage and home duties; and the spirit of its one foundation grows with each stage of the life of both, till the two shafts join in one arch of the great Temple of the Church.'

A letter to Dr. Robert Moberly of this year may interest students of *Atonement and Personality*:*

THURGARTON PRIORY,
March 23, 1901.

'. . . I have read your *Magnum Opus* with exceeding interest. I did not know it was coming, or I might have bestowed some of my "fatal episcopal opulence" on buying it. For such hard subjects it is wonderfully lucid. The chapters on Forgiveness, Obedience, Atonement, Ideal Personality, and Ideal Church are excellent. I could almost parody your suggestion to Archdeacon Wilson.† I am not clear about penitence in the Sinless, nor am I clear about the place of the system of Church and Sacraments. Freedom from all submission to theological system but reason and the primitive authorities is admirable, and can, I suppose, be made to fit in with your canon of successive developments. It is funny to recall that in 1849 the Hegelian subject-object moved me to indecorous laughter at Jowett's lectures as at the Grand Panjandrum, and now it is elementary. I am not

* *Atonement and Personality.* By R. C. Moberly, D.D. Murray, 1901.

† *Atonement and Personality*, p. 411.

clear that the object only exists through the subject, but I admit Truth to be subject become object, and Knowledge object made subject, and subject-object made object-subject may be anything you please, as Mansel was quoted by Max Müller. Your bit of history is very useful. Do draw out a spectrum of seven ages of developments through Augustine, Aquinas, Innocent,—ourselves. . . .'

While the year 1902 was marked to almanac-makers by the Declaration of Peace, by the King's sudden illness, by the deferred Coronation, by the Education Bill, and by the death of Archbishop Temple, it was marked to the Bishop by the first undermining of his health. He had again been troubled by rheumatism, and we had spent our summer holiday at Aix-les-Bains, in hopes that its course might again cure him. He returned home at the end of August much worse than he had been when he left. The treatment, which promised to be a conspicuous success, was ruined by his being badly poisoned by some polluted milk. From that time, except for one brief interval, pain was his constant companion; but he worked gallantly, as the year's record of 104 services and 71 meetings shows.

A striking series of addresses delivered to a clerical gathering at Thurgarton on June 5, 1902, on *The Peace of God*, coincided with the Declaration of Peace in South Africa. He bade them rejoice, as he had bidden his Diocesan Council to rejoice, when it met on the day when the news became public. His first words were a request to all to kneel while he poured forth a touching thanksgiving, 'full and free outlet for the pent-up anxieties in the uplifting power of thankfulness to God for peace.'

The passing of the Education Bill through the House of Lords, and Archbishop Temple's last speech there on December 4, are matters of history. The Archbishop was declaring his belief in the Bill as 'an honest and statesmanlike measure' when he sank back into the arms of his old comrade, the Bishop of Southwell, who sat immediately behind him. He and the Archbishop of York raised the Primate, who left the House, never to return. The gloom of

that evening at Lambeth remained with us as a sorrowful memory. The master was being taken from his disciples, and they could only pray that a portion of his spirit might rest upon them.

The next night the Bishop of Southwell sat for nine hours in the House of Lords wearily assisting at the 'flogging a dead horse with speeches each an hour long.' When the House broke up at one o'clock at night he could not get a cab, and, in an exhausted condition, weakened by rheumatism, he had to struggle back to Lambeth, whence we were moving on the following day. Crossing Westminster Bridge in a biting winter wind was difficult. He held on to the parapet, and two or three times thought that he should have to give up the attempt. A man passed him with a scornful remark: 'You, at your age, to be out on the ramp at such a time of night!' adding, as he looked closer, 'And a Bishop, too, I believe!' After this my brother insisted on always driving the Bishop home after the debates; but the exhaustion of that evening, the week's whole strain, and sorrow at the Archbishop's death, markedly aged him. Some of those nearest him said that he was never quite the same after the death of his dear friend.

His Christmas Day sermon in his Cathedral testified that

'one more was added to the roll of God's saints. In fifty-six years I never knew a shadow of unworthy spirit. Truth was his passion, and for truth he faced the one general attack which he suffered from the timid, who had not yet seen so far as he. And he was never doubted again.

The Bishop spoke of the Archbishop's later days:

'His strong face mellowed with gentleness and irradiated with the light of holiness and tenderness which lived in all his strength and intellect, witness to the crown of life being his in very truth. Not he, but Christ living in him. The Saints' deaths are finely called their Nativities, and on this Christmas Day we leave him, not as passing to the grave, but to his nativity.'

In his Diocesan Magazine the Bishop again spoke of Dr. Temple's personality, which

'went home to every heart that he addressed, not so much from complex ideas or finished oratory as from the living man himself, whose anvil strokes prevailed less by their massive strength and iteration than by the burning glow of their heart-fire. God, Love, and Duty were his ever unexhausted theme, which his reality left impressed on every audience, with breadth and simplicity more striking every year.'

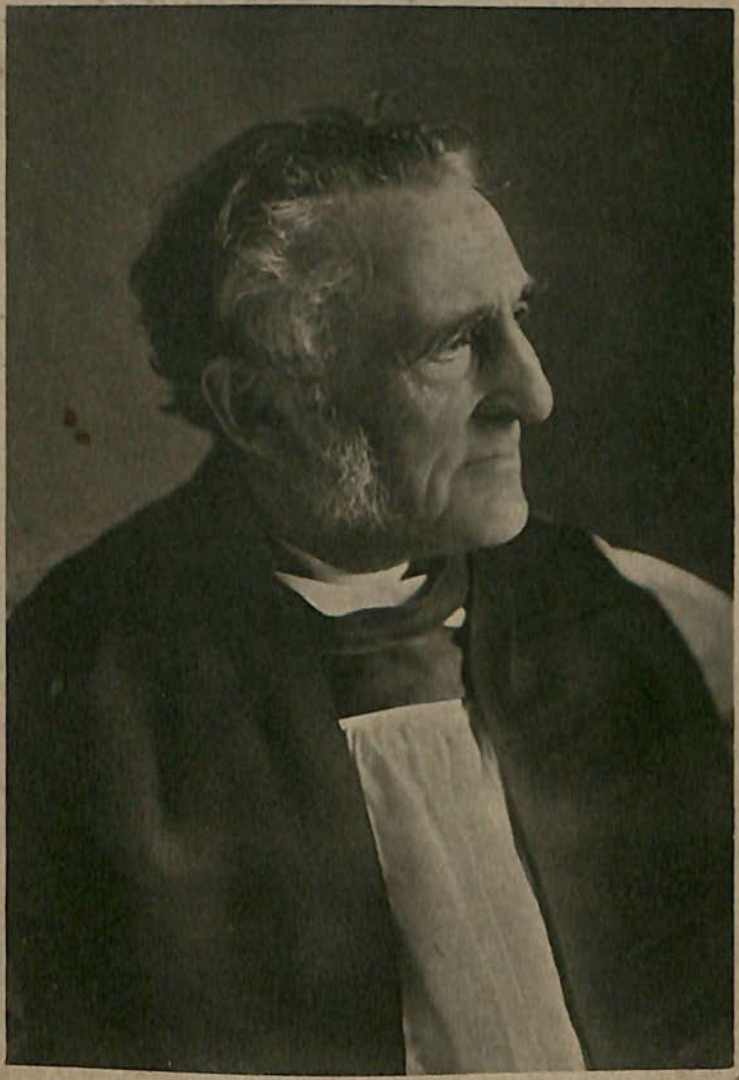
The last two years of the Bishop's Episcopate brought him a call to enter on the service of suffering. The acute pain in his legs continued, refusing to yield to any remedy till it had seriously sapped his strength. It ceased completely for a month before his final illness began. It was hard for a man, who, not many years before, had taken flying leaps into the guard's van to catch the moving train, to find himself more and more crippled; but he never grumbled, and bore it with his Spartan grit. 'His patience is beautiful to see!' said Mrs. Creighton, who knew his eager spirit.

Suffering also came to him in the form of two painful clerical scandals, and his deep sympathy with the outraged parishes showed itself in the strained look of misery that he wore during the trial in the early part of January, 1904. As had invariably happened, he won the case; but his costs were over £600.

One counterbalancing joy he found in the constitution of a new parish in Dethick, Lea and Holloway (the early Derbyshire home of Florence Nightingale), for which he had worked unremittingly for eight years. On February 21, 1903, he had the great delight of consecrating its new Church. In his sermon he characteristically reminded his hearers that:

'The past unprovided condition of this lovely district makes us bound to remember with gratitude the service of Nonconformist self-help, which has been the ministry to which the valley has been hitherto left.'

We spent our last summer holiday at Walmer Castle, lent to us by Lord Salisbury. There the Bishop sat all day on



Yours affectionately
Guy Southwark

LONDON EDWARD ARNOLD 1908

the ramparts, with the sea-breezes and swallows circling around him, while he watched the never-ending procession of passing ships.

This was one of the last of Lord Salisbury's many acts of kindness. He died on August 23.

Besides the great pressure of work in connexion with the Education Act, the reorganization of the ancient Collegiate School at Southwell occupied the Bishop's attention that year. He was very happy about the annual Conference at Thurgarton of his Archdeacons and Rural Deans, and about the large gathering of the Diocesan Conference at Mansfield. Both were eminently successful. He presided with unabated vigour, and his Diocesan Conference address was, as usual, full of the vital questions of the hour. The Bishop commended the coming Centenary of the British and Foreign Bible Society to his clergy to be used as an occasion on which to

'learn and teach what new facts Biblical study and criticism had learnt about the circumstances of the Bible. All honour,' said he, 'to the students of the Bible, even if preconceptions start some with destructive tendencies. Their views will not be conventional; but they can only learn circumstances, which do not touch the Bible in its inner self. Their criticisms will not correct the Bible, but only mistakes made about it in the past.'

The conclusion of the Bishop's address to his Conference was a solemn reminder of their duty as Churchmen to defend their Church: 'I commend to your conscience and patriotism the maintenance of the great Trust of which we have had the guardianship committed to us.'

The sufferings of the Macedonian Christians were not forgotten. A resolution to strengthen the Government's hands in their protest against Turkish misrule was passed unanimously at his suggestion. He pointed out the fact that: 'It is strange that all the great empires of ancient history, from Macedonia to Bagdad, are one wilderness under that irreclaimable barbarism.'

The Bishop's New Year's greeting to his Diocese in 1904

was full of cheery courage, though he told them that he must regard his coming Visitation as his last. In fact, we had begun to look at houses in view of the possible contingency of resignation, should his rheumatic crippling prove persistent. Travelling was a burden to him, but he bravely went about his work; and, until the end of the May meeting of Convocation, was full of engagements.

There has been no space to record the part which the Bishop took in the movements for Sunday Closing and for Public-House Trusts; but an amusing episode, which arose out of his annual speech at the Church of England Temperance Society's meeting at Nottingham in 1904, must not be passed over. He rashly expressed a wish that the poets of that society would

'compose a spirited song, a good solid national temperance war-song, that people could march through the streets to. It would do a great deal more good than any less human agency.'

For three weeks afterwards, the post-bag overflowed with ardent responses to his appeal. America presented him with a fat hymn-book which provided an interesting variety of temperance and hygienic hymns. *Truth* and *Punch* rose to the occasion, and 'obliged the distinguished prelate' with amended versions of well-known drinking-songs! But—his fastidious mind remained unsatisfied.

Through these months the Bishop was busily engaged in preparing his last Charge, which he proposed to deliver at a Visitation Synod in his Cathedral on June 30. He was anxious and exhausted, and the burden of dealing weightily and adequately with the real questions of the time weighed on him. 'If I survive the Synod——' was an expression used by him more than once.

Just before Easter, Canon Trebeck died, and this sorrow gave a special touch of pathos to the beauty of the Bishop's Easter sermon in Cathedral. He never preached there again.

After the service we went into the Old Palace, where the Rev. A. N. Bax, his Chaplain, lived. Then came a moment which will always be painted on my memory as a beautiful

picture. Round the Bishop came a group, dewy with youth and loveliness. A tiny kid and a puppy, devoted friends; a kitten, also allowed to join in the frolic; a crawling baby; and the Bishop's special allies, Stephen and Clemency Bax, three-year-old twins. The bounding kid with its budding horns, the solemn lurching puppy, the infants, and two goats browsing round the old ruins which framed the group, made a composition such as Poussin would have sketched in his foreground. The Bishop, weighted with seventy-six years, but with his young eyes and wonderful smile, made a harmonious contrast, as beautiful as that seen yearly on his terrace at Thurgarton, where, every spring, the great wild cherry-trees were decked in a snowy glory of blossom which shone in perfect union with the tulips, squills, and hepaticas at their feet. The Bax babies were devoted to the Bishop, and sent him frequent offerings of toys and paper boats 'to swim in his bath.' When told that God had taken him Home, at his death, little Stephen said sadly: 'He was a welly great friend of mine.'

'It is delightful to be with one so splendidly young!' said an old friend; while one of the Bishop's young clergy wrote:

'It is not as Bishop, but as friend, that we who knew him like best to think of him. Absolutely sincere, deeply sympathetic, never fearing to look truth in the face, we could turn to him for real help in our difficulties. He never spoke as an official, he never adopted a position because he thought it was expected of him, but he would speak frankly as a man to a man from the rich storehouse of his learning and wisdom. He gave us of his best. It is given to few men to bridge the chasm which separates thirty and seventy years of age; but with the Bishop barriers created by age disappeared as easily as those created by office. The crudeness or violence of youthful opinion was overlooked if it was sincere and open-minded. He never talked down to us, and would draw us out and hear all we had to say; and that is why he deeply influenced the opinions of those who knew him well.'

An invalid friend, who saw him shortly before his last illness, said: 'His personality impressed itself on me that day as never before. He seemed so happy and joyous, not a bit old. But then, the Christlike souls never do grow old.'

Miss Clifford spoke of her happiness 'to have that memory of him as he came into the room in London in May of 1904. Such a delightful illuminated look of greeting, quite like a heavenly welcome!'

In April his pain entirely ceased, and the return of comfort and walking power made the Bishop, with his youthful zest, plunge into work with rash impetuosity. From April to June it was incessant, and the tax on his frail strength broke it down. He held Confirmations, Dedication and other services; he took a leading part in Convocation; he presided at the happy completion of the second of the Winchester College Missions, speaking with fire and joy of 'this unique occasion when one School has founded and completed two mission districts, and is now set free to begin a third'; he gave addresses to, and had his usual interviews with, his Ordinands; and he held his Trinity Ordination in his Cathedral. He looked beautiful as he gave the Blessing with his upward look. Did he know that never again would he bless his people there?

We are told that a man who had never before met him said: 'Now I understand why you all think so much of your Bishop,' impressed by the reverent force with which he gave the Benediction.

For three weeks he had been struggling with a stubborn sore throat and a growing sense of weakness; then laryngitis set in, and on June 22 he was taken dangerously ill. All hope of holding his Synod was given up. On July 25 he tendered his resignation of the See to the Archbishop, to take place on November 2, so as to allow of sufficient time for his successor to be chosen and to obviate the necessity for an interregnum. He informed his Diocese of the step in a letter in which he said:

My dear Friends,

The time has come for me to tell you that I feel bound to resign my Bishopric of Southwell, and I have tendered my resignation to take effect in three months' time. . . . I desire, therefore, to give the Diocese the earliest intimation of this determination. I may add that I am glad to hope to be able to dispense with an application for a pension, which, in the

exceptional circumstances of this Diocese, would be a serious embarrassment to my successor.

I need not assure you of the sorrow which I shall feel in parting from you, and from the work which has been so near to my heart. If these are not my farewell words, as they may well be, I cannot now say more than that I want to thank you all for the very kind sympathy shown to me and mine, and for the prayers which have been offered in so many of our churches on my behalf. Will you in your kindness add to those services a special prayer that God will guide the choice of my successor, and that His blessing may rest on him and on the Diocese?

I will end this letter with the words of the letter written sixteen years ago to the Diocese, on my recovery from my dangerous illness. Now, as then, I commend you to the loving care of our common Lord, Whose we are, and Whom we serve, and Who knows best what we all need, and deals with us in His wisdom.

I remain always,
Your loving brother in Christ,
GEORGE SOUTHWELL.

The kindness of Mr. Balfour, the letters of sympathy and love, and the deep appreciation of his work which poured in from every side, and most of all from his sorrowing diocese, were a real pleasure to him.

The newspapers spoke of the great work he had done, and dwelt on his refusal of a pension as characteristic of the generosity which he had always shown about money. This was a matter which he much disliked being spoken about. He said once at a meeting: 'I am thankful to say that I have always been in the position of being able to be a giver.'

It was a pleasure to him to be able to live on his private income and to devote all his official revenue to the Diocese. In his twenty years at Southwell he received £68,000, and spent on his Diocese over £69,000.

A sea of sympathy flowed out to us, the force of which may be summarized in a few words from a letter written by Bishop Hamilton Baynes, Vicar of Nottingham, to him:

'. . . This Diocese is so completely what you have made it that it will be hard to recognize any other Bishop of South-

well, and more than that we shall all miss the strong lead, the broad grasp, and the unfailing, unclouded generosity and kindness and sympathy which we have never had to seek in vain.'

Perhaps the nearness of their loss brought home more fully to many of his people what manner of man their Bishop was. A leading Nottingham layman said: 'Now the people of this part will begin to realize more and more what a great man has been among them.'

The Vicar of All Saints, Derby, wrote of a visit paid to the Bishop before his illness:

'The impression he made upon my mind by his strong, broad-minded, statesmanlike forecast of the future is indelible. I came away from his presence feeling that many of us had not realized how great and good our Bishop was.'

A rally in July seemed to hold out hope of some degree of recovery, and we were blest with one delicious week of companionship and happiness, like a short rest on the mountains of Beulah. His body was very feeble, but the acute pain had apparently left him; his mind was fresh, and his spirit courageous and happy. How brightly his eyes lighted at the news of Winchester having won the match against Eton! How they shone over the beauty of Mr. Barrie's *Little White Bird*, a blessed book which seemed written for the delight of a sick-bed.

The Bishop was able to have business interviews, and he wrote a long letter to Mr. Balfour on the special needs and circumstances of the Diocese.

And then God laid His hand upon him, and on August 18 the agonizing pain returned, and a final relapse set in. For thirteen awful days he was dying in torture of pain. In his wanderings he talked incessantly of his Diocese; of his unfinished Charge; of three clergymen whom he feared would not be provided for, and for whose anxiety he was deeply concerned; of some of his people whose wrong-doing grieved him; of old friends; of pupils of Oxford and Winchester days; of his God—of himself never. In a rare interval of

consciousness, he took leave of our dear sisters, Miss Annie Moberly and Lady Waldegrave, of his brother-in-arms, the Bishop of Derby, and of his faithful servants who had so zealously and lovingly co-operated with him in all their special share of the work. He asked for Psalms lxxi. and cxlii. in another conscious moment, and then the wanderings began again; and again he showed by his broken utterances, his words about God and the Diocese, how faithfully he was bearing the breast-plate, engraven with the names of his people, upon his heart unto death. In all his agony not one murmur escaped him. 'He endured as seeing Him who is invisible.' And as the fiery days and nights dragged on, those who were with him became increasingly vividly conscious of God's special Presence in that room.

At half-past ten on the night of August 30, God gave him rest, and took him to be with Him in Paradise.

On September 3 he was buried at Southwell, robed, and bearing in his arms the oaken pastoral staff given him by Bishop and Mrs. Were in memory of their little son, his god-child Harold. It had been carved by Mr. Hunstone of Tideswell, and the Bishop loved it. I placed a great cross of laurels, lavender, and white stocks on his coffin. His Chaplains were the pall-bearers, and he was borne to the grave by his five servants, whose united years of service exceeded a hundred years. The day was glorious with sunlight; a vast gathering of people filled his Cathedral, where the victorious hymn, *Praise to the Holiest in the Height*, was sung. Then, by the grave, at the end of the service, after the Bishop of Derby had given the blessing, they sang his special hymn, *O God, our help in ages past*, and the *Te Deum*.

Were we not fulfilling his desire, spoken years before in a funeral address he gave on the death of a noble servant of God—words as absolutely true of himself:

'Comfort,' he said, 'is not needed when a faithful servant of God has finished his course in the ripeness of old age, has done his work, and passed away amid the love and honour of all around him. Let us thank God for the great good done

by His servant in his long life. Let us thank God that He spared that example of a beautiful life so long. But, chiefly, let us thank God for the blessed hope which His mercy holds out to His faithful servants after this life's end, when they are delivered from the misery of this sinful world, that they may be called to enter into the joy of their Lord.'

His grave is on the south side of his Cathedral, on the site of the Booth Chapel. The grass is worn beside it by the feet of those who make it a shrine for prayer.

GEORGE RIDDING.

Bishop of Southwell, 1884–1904.

PATIENT Contender for the True and Just,
With grief acquainted but still unsubdued,
Winner of many a young heart's love and trust
Ere Winchester from thee her parting rued.

We who inherited thy later care,
We also loved thee from our very heart,
And found our burden easier to bear
Because in thine thou gavest us a part.

The wrestling winds of thought thy mind had felt,
Gnarled was the slow-grown fibre of thy speech,
Yet in thy sterling voice Truth's spirit dwelt,
And the deep places of our soul could reach.

With face uplifted as a swimmer's thou
Wast ever striking for the further shore,
Ah! since thy feet have touched it, leave us now
One message ere we see thy face no more.

—To take the joy God sends you think not scorn,
Watchful but free Youth's revelling moment spend,
Then girt with strength upon the coming morn,
*Your battle fight and fight it to the end.**

W. H. DRAPER.

* Allusion to Waterloo, in the Bishop's sermon on *The Revel and the Battle.*

CHAPTER XVII

DR. RIDDING'S MIND AND THOUGHT

By the Rev. E. J. Palmer, Fellow of Balliol College, Oxford; late Examining Chaplain to the Bishop.

Dr. Ridding was a great man. Few in his lifetime knew the roll of his achievements as it can be read in the foregoing chapters. Yet he left the impression of greatness even on those who met him casually. His face created this impression; his conversation confirmed it. His greatness would flash out in a sudden epigram, a novel presentment of an old question, rapid penetration of a new one, a swift decision and immediate action. But to analyse this impression of greatness is almost impossible. *He* was greater than his work, and much greater than his words. None of his pupils doubted that he had intellectual greatness. Yet how puzzling we found his thought and its expression! Our minds were baffled by its strange, intricate movement as the eye is baffled by the waves of a tide checked by cross-currents and side-winds, but sparkling and gleaming here and there where a chance light catches them, till the beholder doubts whether he can tell the direction of the tide, and fails altogether to gauge its force. Yet there were simple and powerful principles which ruled the depths of his thought. They were symbolized for him by certain favourite words which perpetually recurred in his talk and writing. All thinkers have such favourite words, each of them associated with a long series of intellectual experiences, the salient features of which it automatically recalls to the mind; but they use these words without explaining them, because it never occurs to them that

words so magical to themselves are of little or uncertain meaning to others. In Dr. Ridding's case the most important of these words are 'spirit,' 'reality,' 'truth,' 'life,' 'freedom.'

In the first part of this chapter the principles represented by these words will be discussed, for they ruled Dr. Ridding's mind and made its methods. The second part will further illustrate these principles by showing how he applied them to a few theological or religious subjects.

Part I.—Principles.

'Religion,' said Dr. Ridding, 'means that life and all begins with God, and ought to be for God, and end in God.' In that sense he was throughout life a man of religion. He would often charge Ordinands and others that nothing was more important for the religious life than to be constantly remembering '*Thou, God, seest me.*' In this, one always felt that he was giving advice which he had tested from childhood. Nor was it only because of the stress of a great grief that the words, '*I will go forth in the strength of the Lord God; and will make mention of Thy righteousness only*,' became almost a motto to him. He told me once that the faith which had lasted him all his life first gained definiteness in his mind when, as a schoolboy, he had received clear answers to certain prayers. I do not think that after that he ever wished to go forth in any strength but the Lord's. He was also convinced that all his greatest checks and troubles had brought him definite guidance, and indicated some needed change in life or purpose. 'Naturally, one does not talk about these things,' he added, and, indeed, he did not. A passage in the sermon on *Some Conditions of Prayer* (*The Revel and the Battle*, pp. 127-132) reflects his personal experience, yet is so impersonally expressed that, but for what he told me, I should never have guessed the fact. In a word, whatever he said or, with English reticence, withheld, in the still depths of his heart there ruled an habitual consciousness of God. Nor was religion in him, as in some men, the child's faith unreflected

upon, unanalysed, persisting in the midst of manhood's acquirements and experiences unrelated to them. He had pondered deeply on the truth that 'God is Spirit.' He conceived clearly the reality of the spiritual world. The thought of the indwelling of Christ in the heart was constantly with him; but his mind had pierced the spatial metaphor. 'The indwelling of Christ means that the thought or mind of God is in our mind, where souls are Christian by thinking and feeling the thoughts and feelings of Christ.'

Of 'devotional exercises in prayer and praise and Sacraments' he wrote in his fourth Charge (1900):

'The first point to keep in mind about them is the spiritual character of their working as means of grace, which is a work of spirit on spirit. Origen said, very early, "The Spirit cannot join itself to things which have not spirit and intelligence." Its effects are not on body, except by secondary action through mind and spirit. Its effects are very real, and form a living power outside of, and distinct from, ourselves, though the fruits by which we measure it are perceived within ourselves. The fruits of the Spirit are feelings not natural to our infirmities, but grown by grace: love, joy, peace, etc. If we look for other fruits than growth of such Christian feelings, we are liable to form imaginations less spiritual, less lofty and Christian, than fruits in the heart, even though those who imagine them may think there is some special greatness in their imagination.'

His whole teaching on the Eucharist is dictated by the same uncompromising spirituality. That subject, however, is reserved for treatment as a whole in the second half of the present chapter.

The same insistence on spirituality reappears in his teaching about grace, and especially about the clerical Office as the Ministry of Grace.

'The mode of spiritual influence by grace which we are taught by our Lord is not that God takes certain qualities out of some heavenly stores, and gives them as presents, as you give good gifts out of cupboards to your children, but it is that Christ and the Holy Spirit dwell in believers' hearts and change them by spiritual union of God's Spirit with man's spirit. . . . It is necessary to lay hold of this basal principle

of the operation of grace, as the influence of Spirit on spirit, if our ministry is to use aright its means of grace. To bring the Spirit of Christ into hearts, to cry "Abba, Father," is the end of our ministry of grace.

'Reform will not inspire. Change of machinery is no substitute for putting spirit into what we have. Church reform is spirituality and charity—to make men of God, to make Christians, and to make them at unity with one another.'

With this habitual consciousness of God and of the spiritual world and spiritual relations are connected two other characteristics of Dr. Ridding's mind: his zeal for 'reality' and his enthusiasm for all truth.

'Reality' was one of his principal ideals. But to a stranger his use of the words *reality* and *real* must be explained. In one passage he distinguishes 'our modern understanding of the word "real" to mean true and actual,' and 'the scholastic meaning of "real" as essential.' But he habitually used the word himself in a third sense. He applied the word *real* to persons as an epithet of moral and intellectual praise, so that 'reality' comes to be for him the name of a quality or disposition of mind or heart. If Dr. Ridding called a man 'real,' he meant to attribute to that man three kindred virtues: sincerity—his words and actions corresponded with what he really thought; originality in its best sense—he had not taken his opinions second-hand, but had really thought them out for himself; right-mindedness and right-headedness—what he had thought out for himself corresponded with what is really true.

Dr. Ridding felt a repulsion for insincerity which he did not conceal. The dishonest and insincere were made uncomfortable in his presence, and the half-sincere were constrained to unwonted sincerity. Dr. Ridding disliked everything second-hand: not only second-hand knowledge and second-hand opinion, but turns of expression, such as the catch-words of parties, professional mannerisms, imitated gestures—everything, in short, adopted for any worse reason than because mind and heart go with them and go into them. Thus, speaking of gestures used in church, he writes:

'For crossings, bowings, turnings, genuflexions, the regulating principle seems to be their reality and adequate dignity, and that will set limits to frequency and demonstrativeness, so as to avoid as far as possible the impression or the feeling of rule, routine, formality and attitudinizing. For example, to bow in obeisance to the Divine Presence on entering and leaving church is only what belief in that Presence suggests naturally to all who would show such respect to human dignity or friend. But perpetual repetitions are as much out of place in one case as the other' (*Church and Commonwealth*, p. 94).

But unreality in gesture is a small thing compared to unreality in thought. Against that he waged incessant war. It was his wish that his spiritual sons should be marked by this—that they never took other people's opinions for their own without making them their own by their own thought and labour. Certainly he set us the example. In any argument which he heard or read, he would verify the premises, if he could. If he could not verify them—*e.g.*, in some branches of science—he would never quote them but with some such introduction as, 'The experts tell us.' He would follow for himself the steps of the argument; only if he felt clear of their validity would he adopt the conclusion. Often he retraced an argument to premises unsuspected by the arguer; often, after rethinking the deduction, he judged the argument to lead to quite other conclusions than had been supposed. He accepted nothing on other men's authority. He would go on revolving a subject till some view of it became 'real' to him. He was incessantly building up for himself a great fabric of knowledge and thought, and a new idea or fact became 'real' to him when it had a place in that fabric. But that fabric did not consist of incongruous materials betraying by differences of substance and texture their widely different origins, and retaining all their original dissimilarities. It was like a house built out of metamorphic rock of different sorts; for all his ideas and facts had passed through the transforming fire of his mind. Perhaps it was this which gave him an extraordinary command over what he had learnt or thought out. His memory was prompter than

most men's, because he had spent more pains on what he had committed to it.

This task of acquiring for oneself a systematic view of truth as a whole is no doubt the task of philosophy, and it constituted for Dr. Ridding the 'reality' of intellectual life. It is reasonable, then, to ask with what philosophic equipment he set about it. In his time philosophy at Oxford was predominantly Greek philosophy. One traces the Socratic tradition in his constant demand for strict definition, and perhaps in his belief in discussion. But he seems to have retained more of the doctrine of Aristotle than of Plato. The Stagirite had armed him, for instance, against common misconceptions of evolution:

'There is no degradation in the highest being gradually formed out of the lowest, any more than in its being at once made out of the earth. The animals that exist are what they are, in whatever way they came to be that; they are not unmade what they are, by being shown to have become what they are in one way rather than another.'

These words occur in an introductory address to the Winchester Scientific and Literary Society (1875), at a later point in which Dr. Ridding, turning to the President, apostrophized him thus:

'Sir, I do not feel sure yet that the proper heraldic authorities have made clearly out your claim to trace your pedigree up to a *Rhizopod* or a *Lycopod;* but I am sure that you are right in feeling that it makes not the slightest difference to your present personal value whether your descent is derived from the most ancient stems in the world or from a *novus homo* of the *Quaternaries*, whether your first ancestor was at once a man made direct from the dust of the ground, or whether all the grades of existence that we know were not too many to form the preparation for him.'

Again, to the same source may be traced the steady hold shown throughout the paper upon the doctrine of the necessary limitation of the sciences, the abstraction from the whole of truth necessary to give any science a workable province. Again, it is more than probable that Dr. Ridding

owed to Aristotle's high estimate of the value of the *judgment* of the multitude one of his most characteristic notions, which, indeed, he considered the justification of much of his own study and writing. He was ever fond of advocating the right of 'the lay-people,' or 'the general,' to judge between experts. For instance, speaking in the paper last quoted of the questions in the field of theology at that time (1875) raised by certain conclusions of scientific men, he said:

'Were the questions regarded as the property of theologians, such a book [as *The Unseen Universe*] would not appear. We must be the jury, we lay-people, who are not experts to argue, but may judge between experts if both sides are argued.'

So, in the settlements of doctrinal points at which the Church arrives from time to time 'the learned, laity and clergy, will be the advocates; the religious community will decide.'

It is easy to perceive the influence of Bishop Butler on Dr. Ridding's thought and language, and I know that he had read Berkeley and probably Locke and Hume. But though he had heard Mr. (afterwards Archbishop) Temple lecture on Kant at Balliol, and though Dr. Ridding's conception of freedom and his insistence on the complementary opposition of two apparently contradictory truths recall Hegelian commonplaces, the latter fact is probably a coincidence, and in general it may be said that he owed little or nothing to German philosophy.

But however a man might labour at building for himself his fabric of thought, Dr. Ridding would not have attributed to him that temper or quality of mind and heart which he called 'reality' unless his fabric of thought was a fabric of truth. For he was well aware that thinking for oneself may issue in that kind of originality which is only eccentricity. It is therefore his attitude towards truth which must next occupy our attention.

No one ever believed in truth more whole-heartedly than Dr. Ridding. In 1875, when many were fearing the new truths of nineteenth-century science, he told the Winchester and Hampshire Scientific and Literary Society 'to seek truth

bravely and fully, and to encourage others to seek that and nothing else.' Nor did this enthusiasm for truth diminish as he grew older. In 1893 he said in Oxford:

'The one discipline for which a University exists is to train its students to seek and find and value and maintain Truth—truth of knowledge and truth of life, truth intellectual and moral—to teach the different methods of its different departments, to teach the patience and modesty of its difficult pursuit, but chiefly to inspire the undivided desire to obtain truth, and the undivided desire to maintain it when obtained: the trust, the courage, the loyal faith in it. . . .

'. . . Truth is only found or taught by those who seek only truth. A teacher who is downright true and thorough is her real instrument, and it will be the impression of his character, his interest, his reality, more than his information, by which he will influence. He has to inspire the desire to know what is true and to be what is true. That is his one business.'

These words were spoken from the same pulpit from which, in 1864, he had defended *The Liberty of Teaching* when it was threatened by the attacks upon Jowett:

'I believe,' he wrote in the course of that defence, 'there is no danger to the Church of England so great as that of any suspicion that she either cannot or does not wish to know and teach the truth.'

Very illustrative of his whole position is a passage in his sermon before the British Association when meeting at Nottingham in 1893:

'Christianity is not a foe to science. It is a spirit of progress, and all knowledge of truth is congenial to the Church, which presents her Head as the Word or Thought of God, and rests on His promise of the Spirit to guide into all truth. "All mysteries and all knowledge" are objects for Christian attainment no less than Christian faith and Christian benevolence, and that none the less because without Christian love they are nothing for the Christian body, which is built up by love, without which knowledge may be a blown bubble, inflated, indeed, with beauty of colour and movement, but powerless to sustain the conflicts of life. The noble galaxy of sciences has builded many glorious temples by the religious reverence of their chief leaders in the past. I never doubt

that truth is one, and that the puzzles that cause controversy are only aggravated by delays and hindrances to their study. I do not doubt that all who are seeking truth will aid in concentrating all their separate truths into one focus, if all will speak the truth in love.'

This extract indicates clearly enough that his enthusiasm for truth was to him consciously a part of his religion. Truth was not to him an abstraction of thought any more than love. He was fond of pressing the words 'God is love,' insisting that they do not mean 'God is loving,' but something much deeper—viz., what they say: 'God is *love*'—teaching that we should understand the Personality of God better if we dwelt more on those aspects of it which at first seem to us impersonal. So with truth—he did not regard it as 'a mere abstraction,' but as an aspect of the activity or the Being of God. He connected this thought with the doctrine of the *Logos*, and so he expressed himself on fitting occasions and to fitting audiences. But to all men and always he repeated: 'Seek truth bravely and fully, and encourage others to seek that and nothing else.'

What is truth? Dr. Ridding could not doubt (from his theological principles) that truth in itself is a self-consistent whole. Yet in truth as we can grasp it, he was prepared to find insoluble antinomies. There are few texts which he quoted oftener than Ecclesiasticus xlii. 24, 25: 'All things are double one against another: and He hath made nothing imperfect. One thing establisheth the good of another.'

A sermon on this text is printed in *The Revel and the Battle* (pp. 248-262), three sentences from which may be given here to illustrate his use of the idea now under discussion:

'The apparent conflict of physical science (or the outside facts of material nature) with religion and other mental science (or the inner facts of rational being) is the widest present example of this parallel separateness of halves of truth. But, indeed, the history of thought (and that includes the history of religion) is a constant series of such parallel growths of conflicting ideas into union and combination. To see and understand and accept this is the solution of conflicts, or rather of their evils, converting them into struggles, not to

separate further, but to come into their true union. "Things are double one against another."'

This doctrine made Dr. Ridding fearless in accepting truth from all quarters, and gave him a point of view above and beyond current controversy. Though this point of view inevitably reminds one of Hegelianism, Dr. Ridding never used its technical terms. He never spoke of a 'higher unity,' even when he had found one, nor was he so keen, as are some Hegelians, to 'reconcile' every 'difference.' It was not his nature to indulge himself by facile 'reconciliations'; he was more disposed to state the 'difference' and leave it. Not that he disbelieved in the possibility of ultimate 'reconciliation'—far from it. But he was convinced that each of two (apparently) conflicting truths must first be seen in its completest and highest form before their proper 'union and combination' could be made. Therefore it was the duty of those who held the 'conflicting ideas' both to elaborate and to purify them. For both these purposes he believed in open discussion. 'Truth,' said Dr. Ridding, 'is spread by open discussion.' His practical wisdom dictated three conditions. 'I believe in open discussion if the parties engaged are qualified by temper, knowledge, and responsibility.' His Oxford training dictated a fourth—that it must begin with the clear definition of terms.

'The history of controversy shows clearly that the most hopeless divisions have arisen from disputants not defining clearly the points at issue, and settling in what exact sense words of ambiguous meaning are to be taken in the special controversy. . . . Our first step towards agreement must still be to define before we argue.'

'Towards agreement'; for, in spite of the value which he attributed to discussion, he was wont to insist that 'the one proper end of discussion' is 'agreement.'

The student of Plato had learned from Socrates to believe in discussion; but in Dr. Ridding's case this belief gained a special direction, as he watched the manner in which in the scientific world of his day open discussion led to agreement.

There he saw a theory proposed in a periodical or at a Conference, disputed and reaffirmed by successive papers, altered, perhaps, and extended in the process, at last gaining a form to which one expert and another gave in his adhesion until it was found in every text-book dealing with the subject, and the whole scientific world assumed it as the basis of all further research. This appeared to him the most 'real' kind of agreement about truth. He wished to see it the recognized (as he believed that it was the only actually possible) procedure for arriving at the judgment of the Universal Church on matters of religious truth. As early as 1864, when demanding the use of 'a living voice and living judgment' of the Church, for the formulation of truths or aspects of truth which have gradually won acceptance, he asked:

'Who, then, can be the legislators? Do you say at once, The Church? Whom do you mean? The congregation of Christian men throughout the world? Well, the Church's General Councils need not now be representatives gathered to some centre. The whole Church can be addressed at once and everywhere, by clergy and by laity, in books and printed arguments, better in all ways than an assembly by speakers. The learned, laity and clergy, will be the advocates; the religious community will decide. I do not mean technically, on any constitutional rule; but in reality. Think or not, that the laity were a constitutional part of ancient councils; think or not, that the laity, learned and unlearned, can judge theology, and care about it, and be impartial for truth: the clergy can but teach and argue; the decision rests, in fact, with the religious intelligence of the whole Church.'

Similarly he wrote as Bishop:

'The really practical Œcumenical Council in these days of open literary debate is constituted ultimately, for theological no less than secular subjects, by the growth of general public opinion formed by full hearing of both sides.'

The strength of this belief in open discussion is put to the severest test when the subject-matter is such that discussion will cause pain and perplexity disastrous to many individuals.

Yet even in this case Dr. Ridding did not flinch. In *The Liberty of Teaching* he wrote:

'The clergy must not be forbidden to discuss truth freely, or branded as traitors if they change their convictions. . . . Where questions arise, the people are surely not wrong in thinking that it is against reason and expediency that the clergy, who are to be guides to truth and leaders of religion in a free and intelligent and God-fearing nation, should be the only persons debarred, and debarred by the very regulations of their office, from free and intelligent discussion of the perplexities for the sake of truth.'

His unfinished Charge, forty years later, replies on the same principles to those who 'call on the Bishops to suppress clergy who raise questions.'

'Men who have no claim to override the judgment of the Church may be rightly expected not to fling perplexities into the public arena, to assert a discovery of theirs, or to liberate their conscience (as people call it), "to be somebody." Many questions have been raised over and over again, and new arguments only can justify fresh unsettlement. Still, this must be clear. Discussion even of fundamental truths cannot be suppressed if we wish, and we ought not to wish it if it could. A Church debarred from discussion of serious questions adequately raised, will have its convictions, however real, discredited as only obligations of tradition.'

The modern reader will here ask how the Bishop combined such views of the progressive nature of truth with the Church's adherence to Creeds and Articles.

Let us take the case of the Articles first. The characteristic subject-matter of Articles may be defined in the Bishop's words as 'doctrines applying primary teaching to questions not formulated in the first age.' To this class he assigned 'theories of Salvation, the controversies on Faith and Works, Grace and the Atonement, Predestination and Free Will.' 'This is the sphere of development.' Such was his mature opinion expressed in a sermon of 1895 (*The Revel and the Battle*, p. 336). It need not, then, surprise us that in 1864, in *The Liberty of Teaching*, he had demanded, almost passionately, a revision of the Articles.

'Each generation grows new ideas into its old beliefs, which it does not therefore drop, but transforms into new proportions or shifts into new perspective, and gradually their acceptance requires new formulation. Between the unorganized unfixedness of Nonconformist individualism and the crystallized immutability of Papal rescripts, our Church ought, as in other things, to have a middle way—to have some authority for its living Voice and living Judgment, which should mark the occasions of changes ripe for acceptance, and recognize them for embodiment and teaching.'

Neither his spirit nor his principles, but the times, have changed when he writes in his third Charge, p. 172 (1896):

'Which of our Articles would our whole Church consent to alter? Truly it marks great wisdom, in such a time and in such circumstances as made the Reformation, that Church leaders constructed such a set, so free from cursing, which deforms the more Protestant Confessions, so broad and yet so careful as to stand both then and now, and to be national. At times their meaning may be strained on one side or the other; but the strain has its limits, and, if these limits are wide, they are not wider than befit such mysteries. What is their office? They are an outline of authority for students, far more reasonably presented as their guides, than the mere personal courses of instruction which take their place in Nonconformist colleges. They are Churchmen's standard of authority against individual teachers' narrowness on either side. They are an embodiment of the principle of comprehensiveness as a true Church idea, more true to knowledge and spirit than Rome or Geneva. They are a settled stage of record and deliberation against the principle of nebulosity prescribed by Nonconformist theories of daily freedom to make new individual Gospels. They stand between authority and freedom, settlement and change; a record of the best interpretations attained, all open to be changed on better knowledge, but nothing to be changed on less authority. That is our Church's *Via Media*—the hardest platform for untrained thinkers, but for trained thinkers the truest. I do not doubt that years of congresses and conferences have trained a generation to face, with temper better qualified for debating such controversies, some reconsiderations of judgments formulated three centuries ago. I can imagine Convocation now ready to entertain them.'

'Truth is progressive, no doubt, though some branches of knowledge are more subject to changes than others. But

that only makes standards more necessary for ordinary thinkers, if they are not to be carried to and fro by every blast of vain doctrine.'*

'Our Church teaches her Articles with no doubt, but not as Rome the Creed of Pius IV., as necessary to salvation, or as Protestant Confessions with anathemas against rejection. She states simply, on these constructive doctrines, what the teaching of the Church of England is, as gathered from Scripture interpreted by the primitive Church.'†

With respect to the characteristic subject-matter of Articles, then, the principle that truth is progressive ruled the Bishop's mind, though he never undervalued their function as directive and regulative of teaching.

Second, let us consider the case of Creeds. The characteristic subject-matter of Creeds may be defined again in the Bishop's words as 'doctrines on subjects requiring revelation, taught by the primary authority of Christ or the Apostles.' His own instances of this class of doctrines are 'the life and nature of Christ and the operation of the Holy Ghost.' 'To our Church's judgment, if that primary teaching be disputed, historic Faith and historic Christianity disappear,—and it is historic Christianity which she teaches. . . .' 'Historic Christianity cannot be separated from the teaching of the Creed, and particularly from the doctrine' of 'the Divine Sonship of Jesus Christ.' 'The doctrine of the Trinity is in its statement a constructed doctrine, but its elements which cause dispute are the very essence of the New Testament.'‡

In short, the New Testament contains truth given by Revelation, and not attainable otherwise. This is the immutable element in the Creeds.

It will be a shock to some readers to find this piece of old-fashioned doctrine, reminiscent of Bishop Butler, embedded in a mind which so freely acknowledged with the modern world the progressive character of truth. But those readers may be reminded that Dr. Ridding was on principle willing to hold two apparently contradictory beliefs. On the particular

* *The Church and Commonwealth*, p. 167.
† *The Revel and the Battle*, Sermon of 1895, p. 336.
‡ *Ibid.*, pp. 335, 336, 337.

belief in the reality and necessity of Revelation three observations may be offered.

(1) A biographical observation. Dr. Ridding once said to me: 'I suppose I was born the sort of person who becomes a sceptic.' But he was not born into a sceptical atmosphere. In a conversation on the difficulties that men have in seeking ordination, he told me that difficulties in accepting the fundamental doctrines of Christianity hardly existed among the Balliol Undergraduates of his day. In boyhood or manhood he had known personally, and to old age he revered, some of the more important leaders of the Tractarian Movement—Keble, Moberly, Wordsworth, Marriott, Church. It is true, on the other hand, that in the school of thought which produced *Essays and Reviews*, Dr. Ridding found many tendencies at work which were native in himself. For instance, the keynote of Jowett's *Essay* is the absolute value of truth. The intellectual methods of that school were, or became, very largely Dr. Ridding's own; but his 'reality' made him criticize its conclusions as much as others. Above all, the value which he set on the pieties which had surrounded his youth preserved some of his early beliefs against all solvents. Among these must be reckoned his belief in Revelation as a distinct source of truth, and his respect for the primitive ages of the Church and their teaching. In these he was at one with the Tractarians, or, indeed, with the English Reformers.

But (2) the retention of these beliefs was supported by his reason. As to Revelation, he writes: 'Man's inability to see beyond his sight is scarcely a reason for his asserting that he needs no revelation. In the history of thought earnest men never have lasted sceptics or agnostics long, and they have turned to the stronger faith of the Creeds and the Church which has held fast that standard.' He said to me once in conversation, with abrupt sincerity, 'After all, God must be best pleased with those who receive simply the Revelations which He has given.' (*The Revel and the Battle*, p. 339.)

(3) This acceptance of Revelation was not mere inert acceptance. His mind reacted freely upon the truth revealed,

and incorporated it into his thought. For instance, 'accepting on authority, on which alone it can be based, the Doctrine of the Christian Baptismal Creed,' he reflected upon it with his own freedom and 'reality.' Of this the Trinity Sunday University Sermon (*The Revel and the Battle*, pp. 80-92) is a fruit. Another was the remark which he made in conversation, but which does not occur in that sermon, that among existences known to us the simplest is not the highest, but, on the contrary, nature shows us an ascending series of, *e.g.*, animate beings, from protozoon to man; and the lowest in the scale of life is the simplest in organization, and the highest the most complex: and this creates a presumption that the Highest of all existences would be the most complex of all.

There remained, then, in Dr. Ridding's mind the unsolved antithesis between the progressive character of truth (*e.g.*, scientific truth) and the finality of revealed truth. To rest in an unsolved antithesis was characteristic of him. But it must be added that in spirit he belonged to the first half of the nineteenth century rather than to the second, and he knew it. He saw that younger men would not stop where he stopped for the reasons for which he stopped. Once I drew his attention to an expression of a writer (which he had quoted without comment) as seeming to me to throw doubt on the Church doctrine of the Person of our Lord. 'Yes,' he said, 'that is the question which your generation will have to deal with.'

To sum up Dr. Ridding's whole position with regard to truth, the openness of his mind, his fearlessness in learning, his outspokenness in teaching, even the apparent inconsistencies of his thinking must all be traced back to one thing—the absolute value which he set on truth. He might have adopted St. Augustine's words: 'Where I found truth, there I found my God, who is the truth itself.'

No account of Dr. Ridding's leading principles would be complete without some notice of his conceptions of 'Life' and 'Liberty.' 'Life' was to him the most 'real' thing in the world. Origination, initiative, thinking for oneself, doing things, not because one was 'told,' but because one was

convinced that they were '*the best*,' free spontaneous energy—that was 'life.'

And 'liberty' was the atmosphere or condition in which such life was possible: 'liberty' was the chance to live, not anyhow, nor by caprice, but to live choosing the best.

'This freedom,' he writes (*The Revel and the Battle*, p. 303), 'is an Englishman's happiness. It is also, I believe, his spring of duty: a spring to which he responds by doing more living work than any staff drilled to mechanical routine.'

He saw all the dangers of such liberty; he reckoned upon its inevitable failures; yet he never questioned the value of the 'liberty' nor the wisdom of its trust. 'Freedom requires the best men, and the best men require freedom.' No man ought to be entrusted with the duties of a ruler who does not believe in freedom. It was precisely this belief which made Dr. Ridding a great chief, whether as Head Master or as Bishop.

This freedom, which consists in doing freely for oneself by one's own choice what is best, is contrasted in theory and in fact with doing things by rule. Dr. Ridding knew the value of rules:

'Rules, of course, there must be; work cannot live unregulated and unorganized. Rules in right place make liberty. When a man's methods are made, he is free to work on them. When laws exist to free him from other people's interference and his own indecision, he is free to attend. Without direction in beginning, he is not free but a blank.'

This passage (*The Revel and the Battle*, p. 301) introduces an enthusiastic appreciation of the freedom given by regulation to an English clergyman. Towards the end occurs a characteristic warning:

'If, however, a man ever fret at the limitations of his settled duties and relations, he will be wise to remember that society only makes liberty by regulating it, that liberty is not for him only, but for all, and that his own liberty, after all, depends on others allowing it him.'

Thus the Bishop admitted to the full the value of rules known

and accepted as good; but he was for ever protesting against rules imposed because customary or ancient:

'Archæology is not life, and customs claim maintenance, not for antiquity, but for use.' Again: 'Rules are schoolmasters to train to liberty and reality. Still, the ecclesiastical mind easily reverts to rules.'

Consequently he was perpetually asking: 'Are Church practices to be enforced because they are rules or because they are good?' This dread of the false reverence for rules finds utterance in 1892 in a solemn warning:

'The old idolization of Rule is deeper still, and a change from Romanizing to Judaizing principles is very easy, and I believe the present phase is to magnify compulsory Catholicity of rule above Christian liberty of principle. If the Church has no power to adapt practices and ceremonies to times and countries, it is not a living body, but a dead machine. Rule pressed by casuistry becomes Rabbinism.'

The object of the foregoing sketch has been to present to the reader the group of principles which dominated Dr. Ridding's thought. Some of these were represented for him by words which were ever on his lips—spirit, reality, truth, life, freedom. Behind these was the perpetual consciousness of God, not often spoken of by him. And this possibly explains the sparing use he made of appeals to or for love. 'God is love': that truth was ever in his mind. 'What is the special Christian theology and religion?' he asked, when preaching before the British Association in 1893, and answered the question thus: 'That God is love—that that love has been embodied in Christ—that that love of Christ constrains us, if God so loved us, that we should so love one another.' Perhaps because love had in his own life so long companied with grief, perhaps because the 'word has been so often profaned,' and he connected it so vividly with the depths of the Being of God, he took the word *love* upon his lips less than do many Christians, though the thing was ever in his heart.

Part II.—Applications.

In this second part of the present chapter, Dr. Ridding's views on certain subjects are recorded. The subjects are chosen partly for their intrinsic interest, partly as illustrating well the way in which Dr. Ridding applied his principles to the problems of life and thought raised by his own time.

No subject satisfies both these conditions better than the National Church. It has been omitted here solely on account of limitation of space, preference being given to subjects which are unmentioned or less prominent in previous chapters.

I. Private Confession and Absolution.

The Bishop viewed with deep concern the revival of *Private Confession* in the Church of England. He did not 'question the discretion, efficiency, and loyalty of the confessors,' 'who had won confidence for the practice in its first stage' of 'really voluntary resort by distressed souls.' 'Confession by the right people to the right people' did not alarm him. But looking to the future, he protested against 'the systematization of the practice as a rule' of general applicability. He was influenced by two lines of argument, both historical. He held that—(1) the evidence of history showed that neither the authority of the primitive Church nor of the Church of England as reformed could be alleged in favour of the system of private confession; and (2) the evidence of history showed that the system, as tried by the Medieval Western and Modern Roman Church, had been a failure.

The following passages are quoted as indicating the Bishop's main lines of argument:

'1. The primitive Church, to which ours looks for guidance, never knew private confession at all. No new "power of the keys" is supposed since the Apostles, and the early Church is our authority that private confession was not a Catholic custom, nor implied in that power as then received.'*

'The only subject under discussion has been the secret ceremony of *confession to be followed by absolution*, which is called

* Letter to *The Times*, September 6, 1898.

sacramental confession, and that as a system of general obligation. The two essential points are secrecy and individual absolution. It is not true to say that this took the place of public confession; which was never prescribed for all, and which was early modified in many ways. What is true is that absolution of individuals by individuals was unknown in the early Church, which had absolution only in the Holy Communion, for which all confession and teaching was preparation. That our Prayer Book was at the time understood to return to this and disuse private confession is shown by the unwilling utterances of men like Cosins, Sparrow, and Andrewes. The early Church did not act as if S. John xx. 23 was interpreted by them to speak of individual absolution or of forgiveness meaning anything but reconciliation to the Church and Communion. Our Ordination Service uses the text as the primitive Church interprets it.'*

'2. The impracticable evils of the system of private confession recorded in centuries of Councils and Popes' ordinances, and their vain attempts either to enforce it or remedy its faults. These evils made our Church, as one of the chief reforms, abandon the medieval confessional for the primitive public ministry of absolution. . . . The evils recorded officially of the confessional by its own rulers, apart from the moral dangers which form a chief subject of their ordinances, are—(1) ordinary people never tell the truth, the whole truth, and nothing but the truth; (2) ordinary confessors are not to be expected not to use the information gained in confession, or not to use confession to gain information—though with no breach of the seal of confession; (3) ordinary absolutions must become perfunctory, and such unreality undermines masculine religion. . . . Human nature makes these evils inherent in the secrecy and superstition of the confessional.'†

Detailed expositions of Dr. Ridding's opinions on this matter will be found in his two letters to *The Times* (August 24 and September 6, 1898), a passage in his Fourth Charge (1900) on the meaning of the famous words in the Exhortation in the Communion Service (*The Church and Commonwealth*, pp. 220-223), and a passage on the meaning of S. John xx. 23 in an address to clergy given in 1892 (*The Revel and the Battle*, pp. 314-316).

* Southwell Diocesan Conference, October, 1898.
† Letter to *The Times*, September 6, 1898.

In brief, the Bishop held that unreality was inseparable from the general practice of Confession, and that historical truth had been violated in the advocacy of its revival in the English Church.

II. The Fast before Communion.

On the *Fast before Communion* he wrote much. The index to *The Church and Commonwealth* is a sufficient guide to his most deliberate pronouncements on this subject. Here, again, he traversed the truth of the historical statements made in support of the practice. But whether the practice were primitive or not, the 'rule' must be judged, not by its antiquity, but by its usefulness. What might seem the disproportionate attention which he gave to this subject is due to the fact that he regarded the insistence on fasting before Communion as the typical modern example of false reverence for rules.

III. The Athanasian Creed.

Dr. Ridding held in 1872 that the recitation of *Quicunque Vult* in the public services of the Church should be made permissive instead of obligatory, with the purpose of giving time for public opinion to be formed in the sense that it should be removed from the Liturgy and placed with the Articles as a guide for Church teaching. In 1901 he expressed himself at the end of a careful summing up of a Diocesan Conference debate thus:

'I am myself of opinion that the Churches of our Communion (the American and Irish) who have been free to make the change have not acted unwisely in placing it among the documents of the Church, but not requiring it to be recited in public service. I think that if we were free to do so, we should be wise to do the same. It is not the irreligious unbeliever who is offended, but many conscientious, thoughtful Christians.'

'The objection felt,' he had written in a paper for the Winchester Clerical Society in 1872, 'is to the people being called upon to recite in their public services the declaration that all who do not receive this Confession of Faith are doomed to hell. That is the simple, straightforward way in which the

damnatory clauses of the Creed are understood, and I believe that was the sense in which they were intended, as it certainly is the natural meaning of their expressions. At any rate, that is how they are understood, and this is, to my mind, the main point.

'For myself,' he continued, 'I do not believe that every Jew or Unitarian or heathen without doubt will perish everlastingly, much less imperfectly instructed Christians.'

But he never failed to impress on us that the so-called damnatory clauses are not the main point in the document, or to express his admiration of its doctrinal statements.

'I read the *Quicunque Vult* with increasing wonder at the precision and completeness of it, as a summary of the great early controversies about the central Christian mysteries. I am told that in the East, where subtle thought is natural, the *Quicunque Vult* is the most effective form of teaching. . . . Its witness to Catholic truth and its solution of mysteries make it a Church treasure of doctrine.'

IV. Biblical Criticism.

Dr. Ridding's enthusiasm for truth could hardly be better illustrated than from his attitude towards the *Historical Criticism of the Bible.* From the very first he welcomed the more historical study of the Bible. He was singular among Schoolmasters in the freedom with which he taught his Senior Division about it while it was yet suspect among many pious people. In 1885 he made an elaborate study of Wellhausen's *Prolegomena to the History of Israel.* Interested as he always was in historical and literary criticism, he was always critical of the critics as one whose training enabled him to appreciate their work. He was able to learn from them the more readily because he had clear ideas about the inspiration of the Bible, and what it was that constituted its value.

'I believe most fully,' he wrote in 1875, 'in personal inspiration and enlightenment, and (without speaking now of the New Testament) I feel that the Prophet-preachers and Poet Psalmist of the Old Testament witness to the truth of their sense that "they spake as they were moved by the Holy Ghost," by the depth with which, to use Coleridge's expres-

sion, they "find" men's hearts in circumstances so different from theirs as ours are.'

Similarly, in his unfinished Charge (1904), he writes:

'What has been the special character of the Bible? It is the source of our religious ideas and feelings. No change is made in this. The Bible is one in this, and this makes the Bible. Through each kind of literature in it, through every writer's work, in some as an immediate topic, in others as the atmosphere or living background, the One God, Holy, Just, and True, and commanding men to do justly, to love mercy, and to walk humbly with their God, is the pervading specialty, in which it stands alone. No criticism touches this. Critics' careful study has shown that this unity of religious spirit is not due to a redactor's colouring thrown over the past by a late believer, but marks the race from its self-attributed origin.'

'Literature which has its virtue in itself stands unchanged,' though men's opinions about its authorship be changed. 'Is not this true of the whole Bible? How is it changed? It is what it was. Some parts we have misunderstood. We have not known its history and construction. It is put before us not now as children, but as scholars. Its sublime religion is its sublime religion still; its sublime expression is its sublime expression still. Its inspiration has never rested on authority, except, of course, to the uneducated, who must rest on others for all their ideas. The evidence of it has been its unique power of "finding" men's consciences. It is not due to racial supremacy in the Jews, but in despite of their low esteem as a nation, that their sacred Books have commanded the admiration, if not the obedience, of peoples of most different times and countries, as the highest appeal to human conscience.'

Indeed, the whole section from which these extracts are taken (*The Church and Commonwealth*, pp. 308-318) should be read as Dr. Ridding's mature statement both of the real value of the Old Testament, and of his appreciation of the services rendered by the historical critics to its understanding.

In the last few years of his life he busied himself a good deal with modern criticism of the New Testament. It was with regard to this that some 'called on the Bishops to

suppress clergy who raised questions.' In words quoted above (p. 334) on the value of discussion, he condemned the desire to suppress discussion of 'serious questions adequately raised.' But as to the questions themselves then raised by critics of the New Testament, he did not think in 1904 that the discussions of them had reached the point where discussion issues in general agreement. He had more particularly restudied the questions raised about the Resurrection of our Lord and His Birth of a Virgin. Two unrevised drafts on these subjects are printed in *The Church and Commonwealth* at the end of the unfinished Charge. They represent well enough the line that the Bishop was inclined to take. He devoted himself almost exclusively to the historical arguments. On both matters his conclusions were conservative. He laid stress on the early common belief of the Church which the documents that have come down to us reflect, but did not cause. In the case of the Resurrection (which he admitted to be more strongly evidenced than the Virgin Birth) he reaffirmed, what had long been his favourite point, that the strength of the evidence lay in the fact of the Christian Community and in its own earliest accounts of its origin.

'Thirty years may make men careless of individual incidents when they are not thinking of proofs, but it is not enough to make men forget the principle of their Society's foundation. No one disputes the death of Christ, no one disputes the Christian community. What accounts for it? They say themselves the return of the well-known Presence, a matter for man's knowledge, and on their certainty of which they devoted their lives.'

V. The Holy Communion.

On the *Holy Communion* the Bishop meditated and wrote much. He started from the general principle that 'God is a Spirit, and they who worship Him must worship Him in Spirit to worship Him in reality' (as he paraphrased S. John iv. 24). Therefore, the highest act of our worship must be most of all spiritual. 'Sacramental instrumentality is spiritual'; so also is the effect of the Sacrament.

'The act of sacramental worship, faithfully offered in the symbolic representation ordained by Christ for His memorial, strengthens and refreshes the soul with "the Spirit that quickeneth," and which is the real Substance and real Presence of Christ. The Spirit and thoughts of Christ, the Word or Mind of God, is our spirit and life, as they are Himself.'*

He was continually insisting that the Real Presence of our Lord in the Sacrament must be spiritually conceived, and restating his own view of that spiritual presence. The devotion and strength with which he held this view claim for it an important place in a biography.

His thought habitually started from S. Matthew xviii. 20, a promise which filled him with profound and abiding reverence.

'The Spiritual Presence supposed by every act of worship is surely enough to make a real believer in It bow down even to the ground, without suspicion of disloyalty, superstition, idolatry.'†

Of this promised Presence of our Lord, as realized particularly in the Eucharist, the Bishop wrote in 1900‡:

'His promise, that "where two or three are gathered together in My name, there am I in the midst of them," was a promise appropriated in the earliest days to the assemblies for Communion, by giving these assemblies the name σύναξις, or "gathering together," to remind the Church of that promise of Christ's Presence with them when gathered together so specially in His Name. That Presence we are taught to believe and trust as a real Personal Presence of Christ in Divine Spiritual Person. That Spiritual Presence of Himself at our worship is His real Presence, so earnestly, and in this sense truly, claimed for our worship; real, if we accept our Lord's teaching, and objective, if we will use that puzzling word, which means that it is the independent Presence of a Spirit which is not merely our own thought or imagination, but a Power and Life influencing us from without. It may help us to attach meaning to this teaching if we think of the influence which one man's mind often has on another man's mind, putting its thoughts into his, and changing the mind

* *The Church and Commonwealth*, p. 60. † *Ibid.*, p. 88.
‡ *Ibid.*, p. 262.

influenced to be more and more the same as the mind that influences. The influencing mind is that of another person from the mind influenced, though its influence is only felt and measured by its operation in the mind influenced. That is what I may with reverence call the *natural* operation of spiritual influence in the working of all powers in the real, though unseen, spiritual world, of the Supreme as truly as of the human. Most real, believers in spiritual religion hold, and though unseen, not unfelt by believers.'

The Bishop goes on to insist that this doctrine of the Personal Spiritual Presence of Christ with us, and offering to be in us, spirit with spirit, is not only primitive, but for spiritual religion more reasonable and higher than any view by which the consecrated elements 'come to be regarded as an outside containing the Lord's Body as their inside part.' 'A belief in a spiritual indwelling of Christ could not turn for satisfaction to the idea of a material presence.' By searching questions he endeavoured to communicate to those whom he would not accuse of holding the latter idea his own abhorrence of such a declension from the high purity of spiritual religion. Raise and maintain men's appreciation of spiritual things, and their doctrine of the Presence will rise with it. 'Ultimately our interpretation of "Real Presence" will depend on our belief in spiritual reality, personality, presence and communion.'

But while taking this high line, he did not pass over the obstinate questionings about the effect of consecration on the elements which are now inevitable. He gave them an answer:

'No school in our Church would speak as if consecration left it *mere or common* bread, with no special character attached to it. A consecrated building remains a building, but not the *mere* building, but a church with instrumental power to raise souls in worship. A silken banner remains silk, but not *mere* silk, but a nation's representative of honour, to be guarded with her soldiers' lives. The wedding-ring is still the gold, but not *mere* gold, but the wife's most precious emblem, never to be parted with. Ordained men are still men, but are, like Churches, made by their office to uplift souls and represent

the Church in worship. If in these instances the power of consecration be subjective, it is not, therefore, unreal or imaginary.'*

To which he presently adds:

'Materialism may call spiritual impressions subjective illusions, but spiritual religion would be in strange confusion if it called spiritual communion "subjective" in the sense of "imaginary," because it is "subjective" in the sense of "felt by the persons."'

The analogies just quoted serve by common instances to challenge the popular error that the most real things are those which we can see, touch, measure, or weigh. This point is best enforced by the analogy which the Bishop most commonly used—that of the wedding-ring. If asked, 'What is this?' the wife would not answer, 'It is a hoop of gold.' That fact, though real, has almost become unreal to her, because another fact about the ring is so much more real; and therefore only one answer is natural to her: 'It is my wedding-ring.' The consent of the man and the woman (Christians will add, with God) to regard this bit of gold as the token of their married love gives it entrance into a new and higher realm of reality. So the consent of God and man in the Divine ordinance accepted by the believer lifts the bread and wine into a new (and the highest) sphere of reality; and while it is still a fact in the everyday sense of the word that they are bread and wine, the real fact about them is that (in the thought of God—and of us) they are the Body and Blood of the Lord. To many, the explanation of this would seem to need the use of metaphysical language. Such an explanation is readily accessible in *The Body of Christ*, pp. 149-153 (2nd edition), by Bishop Gore.

Much else of deep spirituality and keen insight which Dr. Ridding wrote about the Blessed Sacrament may be found in *The Church and Commonwealth*. A fragment from his Diocesan Conference address of 1895 must be rescued from oblivion:

* *The Church and Commonwealth*, p. 65.

'The Divine wisdom of the Sacraments ordained by Christ appears in the simplicity and universality of their forms and symbols, which only artificial limitations of separatist ideas turn from emblems of union into texts for division. It contradicts the very idea of them, that a partaker, instead of worshipping and rejoicing that others are with him, should turn on his fellow kneeling beside him, and say: "I can't countenance your Sacramental theory by worshipping with you." The simple acts and their Central Memorial might join all Christians, as surely they were meant to do.'

APPENDIX I

LATIN TRANSLATION OF "THE DYING GLADIATOR"

From Childe Harold, *by Lord Byron*

FALLOR? an in media ante oculos Gladiator arena
Sternitur innixus dextra? frons ardua letum
Accipit, et sacrum cohibet sub corde dolorem—
Labitur ad terram pronum sensim caput; ægris
Interea rubro lateris de vulnere guttis
It lentus tardis vicibus cruor omnis, ut humor
Æstivus sudat largi prænuntius imbris:
Ante oculos illi fluitant loca, sensus et omnis
Defecit—necdum cessavit clara theatri
Vox plausu excipiens miseros victoris honores.

Audiit immotus: terras procul inde iacentes
Quaerebant animusque animumque secuta vagantem
Lumina. Non illum vitæ iactura movebat,
Præmia non illum prærepta—at fluminis Istri
Ad ripam stabant parvi mapalia tecti,
Et Daca cum matre illic sua barbara proles
Ludebant: ipsum interea sponsumque patremque
Occidi, ut dominæ decoret spectacula Romæ!
Talibus indignans vitam cum sanguine fudit.
Huic morti non ultor erit? vos surgite, gentes;
Bella parate, Getæ, iustosque explete furores.

G. R. 1860—1870.

GREEK TRANSLATION OF "SUMMUM BONUM"

From Asolando, *by Robert Browning*

πᾶν γάνος οὐρανόθεν καρπῶν συνέλεξε μέλισσα
καὶ μία· πᾶν δὲ μιᾷ γῇ συνέθρεψε λίθῳ
θαῦμα καὶ ἀγλαΐην· πᾶν δ' Ὠκεάνοιο γέλασμα
ποίκιλον ἐς κόγχην Κύπρις ἔτεγξε μίαν·
ἓν δέ τί μοι τάδε πάνθ', ἅμα δ' ἄλλ' ἔθ' ὑπέρτερα πάντων
ὧν ποικίλλουσιν γῇ, πόλος, ἅλς ἀγαθῶν,
πίστιν ἀλήθειάν τε, βροτῶν πολὺ φέρτατα ἔργα,
ἓν ταῦθ' ὡς κάλλιστ' ἔσχε φίλημα κόρης.

G. S. 1890.

APPENDIX II

A LITANY OF REMEMBRANCE

(Compiled for Retreats and Quiet Days for his Clergy.)*

The Minister shall read this Preface following:

Seeing, brethren, that we are weak men but entrusted with a great office, and that we cannot but be liable to hinder the work entrusted to us by our infirmities of body, soul, and spirit: both those common to all men, and those especially attaching to our Office, let us pray God to save us and help us from the several weaknesses which beset us severally, that He will make us know what faults we have not known, that He will show us the harm of what we have not cared to control, that He will give us strength and wisdom to do more perfectly the work to which our lives have been consecrated,—for no less service than the Honour of God and the edifying of His Church.

I will ask you to let me first say the suffrage to each petition, and then all join in repeating it together; after which a short pause shall be made.

Let us pray.

O Lord, open Thou our minds to see ourselves as Thou seest us, or even as others see us and we see others, and from all unwillingness to know our infirmities,

Save us and help us, we humbly beseech Thee, O Lord.

O Lord, strengthen our infirmities, especially those which hinder our ministry beyond our control; give us nerve to overcome the shyness that fetters utterance, and ease for awkwardness of address; turn us from our sensitive consciousness of ourselves, that we may think with freedom of what is in our heart, and of the people with whom we are concerned; and from all hindrances of physical weakness,

Save us, etc.

From moral weakness of spirit, from timidity, from hesitation, from fear of men and dread of responsibility, strengthen us to courage to speak the truth as our Ministry requires, with the

* Published by Bemrose, Derby. In paper cover, 2d.; special edition, 6d.; cloth, 1s.

strength that can yet speak in love and self-control; and alike from the weakness of hasty violence and the weakness of moral cowardice,

Save us, etc.

From weakness of judgment, from the indecision that can make no choice, and the irresolution that carries no choice into act, strengthen our eye to see and our will to choose the right; and from losing opportunities and perplexing our people with uncertainties,

Save us, etc.

From infirmity of purpose, from want of earnest care and interest, from the sluggishness of indolence, and the slackness of indifference, and from all spiritual deadness of heart,

Save us, etc.

From dulness of conscience, from feeble sense of duty, from thoughtless disregard of consequences to others, from a low idea of the obligations of our Ministry, and from all half-heartedness in our Office,

Save us, etc.

From weariness in continuing struggles, from despondency in failure and disappointment, from overburdened sense of unworthiness, from morbid fancies of imaginary backslidings, raise us to a lively hope and trust in Thy presence and mercy, in the power of faith and prayer; and from all exaggerated fears and vexations,

Save us, etc.

From self-conceit and vanity and boasting, from delight in supposed success and superiority, raise us to the modesty and humility of true sense and taste and reality; and from all the harms and hindrances of offensive manners and self-assertion,

Save us, etc.

From affectation and untruth, conscious or unconscious, from pretence and acting a part which is hypocrisy, from impulsive self-adaptation to the moment in unreality to please persons or make circumstances easy, strengthen us to manly simplicity to be, and be seen to be, true men; and from all false appearances,

Save us, etc.

From love of flattery, from over-ready belief in praise, from dislike of criticism and hatred of independence; from the comfort of self-deception in persuading ourselves that others think better than the truth of us,

Save us, etc.

From all love of display and sacrifice to popularity; from thought of ourselves in our ministrations, in forgetfulness of Thee in our worship, and of our people in our teaching; hold our minds in spiritual reverence, that if we sing we may sing unto the Lord, and if we preach we may preach as of a gift that God giveth not for our glory, but for the edification of His people; and in all our words and works from all self-glorification,

Save us, etc.

From pride and self-will, from desire ever to have our own way in all things, from overwhelming love of our own ideas and blindness to the value of others: from resentment against opposition and contempt for the claims of others, enlarge the generosity of our hearts and enlighten the fairness of our judgments;—and from all selfish arbitrariness of temper,

Save us, etc.

From all jealousy, whether of equals or superiors, from grudging others success, from impatience of submission and eagerness for authority: give us the spirit of brotherhood to share loyally with fellow-workers in all true proportions;—and from all insubordination to law, order, and authority,

Save us, etc.

From all hasty utterances of impatience, from the retort of irritation and the taunt of sarcasm; from all infirmity of temper in provoking or being provoked; from love of unkind gossip, and from all idle words that may do hurt,

Save us, etc.

In all times of temptation to follow pleasure, to leave duty for amusement, to indulge in distraction and dissipation, in dishonesty and debt, to degrade our high calling and forget our holy vows, and in all times of frailty in our flesh,

Save us, etc.

In all times of ignorance and perplexity as to what is right and best to do in our Ministry, do Thou, O Lord, direct us with wisdom to judge aright; order our ways and overrule our circumstances as Thou canst in Thy good Providence; and in our mistakes and misunderstandings,

Save us, etc.

In times of doubts and questionings, when our belief is perplexed by new learning, new teaching, new thought; when our faith is strained by Creeds, by doctrines, by mysteries, beyond our understanding,—give us the faithfulness of learners and the courage of believers in Thee; give us boldness to examine and faith to trust all truth; patience and insight to master difficulties; stability to hold fast our tradition with enlightened interpretation to admit all fresh truth made known to us; and in times of trouble to grasp new knowledge really and to combine it loyally and honestly with the old; alike from stubborn rejection of new revelations, and from hasty assurance that we are wiser than our fathers,

Save us, etc.

From strife and partisanship and division among the brethren, from magnifying our certainties to condemn all differences, from magnifying our Office and system for worldly interest or policy, from all arrogance in our dealings with men as Ministers of God,

Save us, etc.

Give us knowledge of ourselves, our powers and weaknesses, our spirit, our sympathy, our imagination, our knowledge, our truth;

teach us by the standard of Thy Word, by the judgments of others, by examinations of ourselves; give us earnest desire to strengthen ourselves continually by study, by diligence, by prayer and meditation; and from all fancies, delusions, and prejudices of habit or temper or society,

Save us, etc.

Give us true knowledge of our people, in their differences from us and in their likenesses to us, that we may deal with their real selves, measuring their feelings by our own, but patiently considering their varied lives and thoughts and circumstances; and in all our ministrations to them, from false judgments of our own, from misplaced teaching, from misplaced trust and distrust, from misplaced giving and refusing, from misplaced praise and rebuke,

Save us, etc.

Chiefly, O Lord, we pray Thee, give us knowledge of Thee, to see Thee in all Thy works, always to feel Thy Presence near, to hear and know Thy Call. May Thy Spirit be our spirit, our words Thy Words, Thy Will our will, that in all our Ministry we may be true prophets of Thine; in all our intercourse be Thou a power of contact between us and Thy people; and in all our shortcomings and infirmities may we have sure Faith in Thee,

Save us, etc.

Finally, O Lord, we humbly beseech Thee, blot out our past transgressions, heal the evils of our past negligences and ignorances, make us amend our past mistakes and misunderstandings; uplift our hearts to new love, new energy and devotion, that we may be unburthened from the grief and shame of past faithlessness to go forth in Thy strength to persevere through success and failure, through good report and evil report, even to the end;—and in all time of our tribulation, in all time of our wealth,

Save us and help us, we humbly beseech Thee, O Lord.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, etc.

The Grace of our Lord Jesus Christ, etc.

APPENDIX III

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I. Poems and Translations.

Date of Publication.	
1853	Oxford Latin Prize Essay. The Causes of the Superiority of Greek over Roman Art. (Shrimpton, Oxford.)
1882	One Greek and two Latin Translations of Tennyson's Verses on Sir John Franklin's Monument. (In Memoriam Franklin.) (Deighton Bell, Cambridge.)
1883	Greek Translation of Tennyson's Poem, *Frater Ave Atque Vale.* (No. 73, The Nineteenth Century, 1883.)
1893	'*Ad Meos.*' (Winchester College, 1393-1893.) (Arnold, London.)
1893	'*Ad Wiccamicos.*' Ditto. Ditto.
1899	Greek Translation of William Watson's Song, *April, April, Laugh thy Girlish Laughter.* (*Nova Anthologia Oxoniensis.*) (Clarendon Press, Oxford.)

II. Philology.

1879	Grammar Sheet of Gothic Accidence.	
„	Ditto	Comparative Accidence of Dutch, German, English, and Danish.
„	Ditto	Comparative Accidence of Italian, Spanish, Wallachian, and French.
„	Ditto	Nouns and Adjectives in Thirteen Languages.
„	Ditto	Numeral Adjectives in Ten Languages.

For use with S. Mark i. 1-8, S. Luke xv. 11-19, and Philippians. Printed in the Teutonic, Romance, and principal European languages. (Pickard Hall and Stacey, Oxford.)

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Date of Issue.	Name of Newspaper.	Subject of Letters.
1872. Nov. 16	The Times ...	On the Winchester Discipline
„ Nov. 22	„ „ ...	„ „ „
„ Nov. 25	„ „ ...	„ „ „
1873. Jan. 10	„ „ ...	„ University Inspection of 'First-Class' Schools
1879. April 12	The Hampshire Chronicle	„ the Winchester Refuge for Women.
„ June 3	The Times ...	„ Open Entrance Scholarships.
„ Nov. 20	„ „ ...	„ University Scholarships.
1885. March 18	The Guardian ...	„ the Southwell Bishopric.
„ Nov. 6	The Nottingham Journal	„ Mr. Stead and the Criminal Law Amendment Act.
1887. Aug. 17	The Guardian ...	„ the Southwell Bishopric.
1888. Feb. 15	„ „ ...	„ the Reopening of Southwell Cathedral.
1889. May 22	„ „ ...	„ Southwell Bishopric Endowment.
1892. Nov. 24	The Times ...	„ the Quingentenary of Winchester College.
1893. July 20	The Nottingham Guardian and local papers (letters written during the Coal War)	„ Distribution of Trade. A Question for To-day.
„ Aug. 31	Ditto.	„ the Interdependence of Trades.
„ Sep. 26	Ditto.	„ Producers, Non-producers, and Consumers.
„ Sep. 9	Ditto and The Times	„ the Coal Strike.
„ Oct. 4	Ditto. Ditto.	„ „
„ Nov. 13	Ditto. Ditto.	„ „
1894. Nov. 7	The Guardian ...	„ the Consecration of Señor Cabrera.
„ Nov. 21	„ „ ...	Ditto.
1896. April 8	The Nottingham Guardian	„ Relief for Persecuted Armenians.
„ Dec. 1	The Times ...	„ the Education Question.
„ Dec. 4	„ „ ...	„ „ „
„ Dec. 11	„ „ ...	„ „ „

III. NEWSPAPER CORRESPONDENCE (*Continued*).

Date of Issue.	Name of Newspaper.	Subject of Letters.
1896. Dec. 19	The Times ...	On the Education Question.
„ Dec. 25	„ „ ...	„ Undenominationalism.
„ Dec. 31	„ „ ...	„ „
1897. Oct. 1	The Family Churchman	„ the Petrine Claim.
„ Nov. 19	Ditto.	„ „
1898. April 27	The Times ...	„ the Veneration of the Cross
„ May 3	„ „ ...	Ditto.
„ May 16	„ „ ...	Ditto.
„ May 23	„ „ ...	Ditto.
„ Aug. 6	„ „ ...	„ the Advowson of Risley.
„ Aug. 24	„ „ ...	„ Confession.
„ Sep. 6	„ „ ...	„ „
„ Sep. 24	„ „ ...	„ the Position of the Bishops.
1902. Nov. 11	„ „ ...	„ the Education Bill (Colonel Kenyon Slaney).
1903. Jan. 14	The Guardian ...	„ the Church Reform League.
„ July 6	The Times ...	„ the Ornaments Rubric.
„ July 22	The Guardian ...	„ „ „ „
„ Aug. 5	„ „ ...	„ „ „ „
„ July 8	„ „ ...	„ the Dean of Chester and the late Lord Selborne. (Folkestone Case.)
1904. April 5	The Times ...	„ the Punctuation of the Prayer Book.

IV. EDUCATION.

Date of Publication.	
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1872	A Letter to Edward Bowen, M.A., in Reply to a Pamphlet entitled, *The Proposed Control of the Public Schools by the Universities.* (Ditto.)
1872	A Letter to the Rev. F. Rendall, M.A., in Reply to a Pamphlet entitled, *School-Leaving Examinations.* (Ditto.)

Date of Publication.	IV. EDUCATION (*Continued*).
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	V. ADDRESSES, LETTERS, ETC.
1875	Winchester and Hampshire Scientific and Literary Society. Introductory Address delivered October 11, 1875. (Warren, Winchester.)
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1888-1904	Letters and Articles in the Southwell Diocesan Magazine. (Bemrose, Derby.)
1889	Two Letters to the Archbishop of Canterbury on the Composition of the Court for the Trial of the Bishop of Lincoln. (Privately circulated.)
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1893	Preface to the Life of William of Wykeham. By G. H. Moberly, M.A. Second Edition. (Warren, Winchester.)
	See also (VI.) Church Congress and Diocesan Conference Addresses.

VI. CHURCH CONGRESS AND DIOCESAN CONFERENCE ADDRESSES, SYNOD AND VISITATION CHARGES.

Date of Publication.	Church Congress held at—	Church Congress Addresses.
1883	Reading ...	Purity.* See Report. (Bemrose, Derby.)
1886	Wakefield...	The Increase of the Episcopate and the Organization of a new Diocese. Ditto. (Ditto.)
1889	Hull ...	Women's Work among Women. Ditto. (Ditto.)
1894	Exeter ...	Address to Meeting of Working Women. Ditto. (Ditto.)
„	„ ...	The Policy of the Church in regard to the Organization of Secondary Education.* Ditto. (Ditto.)

* Published also in pamphlet form.

VI. Church Congress and Diocesan Conference Addresses (*Continued*).

Date of Publication.	Church Congress held at—	Church Congress Addresses.
1896	Shrewsbury	The National Church is the Conscience of the Nation. See Report. (Bemrose, Derby.)
1897	Nottingham	Presidential and other Addresses. Ditto. (Ditto.)
1898	Bradford ...	'The Church Congress: Can it be made more practically useful?' Ditto. (Ditto.)
	Conference held at—	Southwell Diocesan Conference Addresses.
1885	Nottingham	The National Church. See Report. (Forman, Nottingham.)
1886	Derby ...	The Continuity of the Church of England.* Ditto. (Johnson, Nottingham.)
1888	Derby ...	Church Councils. Ditto. (Ditto.)
1889	Nottingham	Bishop of Lincoln's Trial. Ditto. (Ditto.)
1890	Derby ...	Church Schools and Foreign Missions. Ditto. (Ditto.)
1891	Nottingham	Diocesan Development. Ditto. (Ditto.)
1893	Derby ...	Disestablishment—The Education Question—The Coal War. Ditto. (Ditto.)
1894	Nottingham	The National Church—Secondary Education. Ditto. (Ditto.)
1895	Derby ...	Church Patronage—Reunion—Church in Wales. Ditto. (Ditto.)
1896	Retford ...	Archbishop Benson's Death—Validity of Anglican Orders. Ditto. (Ditto.)
1898	Derby ...	Continuity of the Church of England — Transubstantiation — Unauthorized Church Practices. Ditto. (Ditto.)
1899	Nottingham	Archbishop Temple's Hearing—The Anglican Primate's Position.* Ditto. (Ditto.)
1900	Buxton ...	Foreign Missions—The Church in Council —Technical Education. Ditto. (Ditto.)
1901	Derby ...	Secondary Education.* Ditto. (Keene, Derby.)
1902	Nottingham	Church in South Africa—The Education Bill. Ditto. (Ditto.)
1903	Mansfield ...	Biblical Research — Church Courts — Rubrics. Ditto. (Ditto.)

* Published also in pamphlet form.

VI. Synod and Visitation Charges.

Date of Publication.	
1885	Address to First Synod, held June 9. (Bemrose, Derby.)
1887	Primary Charge delivered October 11 in Cathedral. (Sands, Nottingham.)
1888	Charge delivered during Primary Visitation, April 13 to May 8. (No. 4, Southwell Diocesan Magazine. Bemrose, Derby.)
1889	Address to Second Synod, held June 27. (No. 18, Southwell Diocesan Magazine. Bemrose, Derby.)
1893	Second Visitation Charge. To which are added some considerations on the Holy Communion, being Replies to Questions asked in the Diocese in the last four years. (Whittingham, Southwell.)
1896	Third Visitation Charge delivered in May. (Forman, Nottingham.)
1900	'The Ministry Spiritual.' Fourth Visitation Charge delivered in June. (Bemrose, Derby.)
1905	'Reasonable Service.' An unfinished Charge intended to have been delivered at his Third Synod, summoned to meet on June 30, 1904, by George Ridding, D.D., First Bishop of Southwell. Edited by Rev. R. St. J. Parry and Rev. E. J. Palmer, Examining Chaplains. (The Pitt Press, Cambridge.)
1906	'The Church and Commonwealth.' The Visitation Charges of the Right Rev. George Ridding, First Bishop of Southwell. Collected and edited by his wife, Lady Laura Ridding. (Arnold.)

VII. Sermons and Special Services.

Date of Publication.	Place of Delivery.	
1 870	Winchester College Chapel	The Champion of Israel. July 17. (Wells, Winchester.)
1873	Wellington College Chapel	New Work. Sunday after Ascension Day. (Ditto.)
1874	Winchester College Chapel	True Sons. Anniversary of the Founder's Death. (Ditto.)
1877	Ditto.	'Let us now praise Famous Men.' 3rd Sunday in Advent. (Ditto.)
1878	Winchester Cathedral	A Sermon preached before the Charitable Society of Aliens. (Ditto.)

VII. Sermons and Special Services (*Continued*).

Date of Publication.	Place of Delivery.	
1884	Winchester College Chapel	The Farewell Password. Palm Sunday. (Wells, Winchester.)
1884	All Saints, Derby	A Sermon preached to the Co-operative Congress. Whit Sunday. (Central Co-operative Board, Manchester.)
1885	S. Paul's, Knightsbridge	A Sermon preached to Public Schoolmen during the London Mission. (*The School of Life.* Rivington.)
1887	Newcastle Cathedral	A Sermon preached November, after Restoration. (*Seven Sermons.* S.P.C.K.)
1891	S. Mary's, Nottingham	Betting and Gambling. Feb. 1. (Bell, Nottingham.)
1894	S. Werburgh's, Derby	A Sermon preached June 28, after Restoration. (Bemrose, Derby.)
1896	S. Andrew's, Nottingham	A Sermon preached in Memory of Rev. F. Woods. (*Three Sermons.* Bell, Nottingham.)
1897	S. Mary's, Oxford, and elsewhere.	'The Revel and the Battle' and other Sermons. (Macmillan.)
1895		A Litany of Intercession for Women Workers. (Bell, Nottingham)
1900		A Special Service for Use in the Diocese of Southwell for the Last Evening of the Nineteenth Century. (Sands, Nottingham.)
1905		A Litany of Remembrance Compiled for Retreats and Quiet Days. With a Preface by the Bishop of Derby. (Bemrose, Derby.)
		And other Services for the use of Southwell Diocese.

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